

January, 1954

# The Psychoanalyt Review

A Journal Devoted to the  
Interpretation of the Unconscious

Editor: Sigmund Freud  
Editorial Board: A. W. M. ...

## CONTENTS

Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1
Freud, Sigmund. The Unconscious as a System of Thought	1

Subscription Price: \$15.00 per Volume  
Single Number: \$7.50  
Volume 1, 1954, 12 Numbers

Published by the International Psychoanalytic Association  
New York, N. Y.

THE UNIVERSITY OF CHICAGO

# THE LITERARY MONUMENTS OF SHAKESPEARE

BY

JOHN J. MURPHY, M.A.

OF THE UNIVERSITY OF CHICAGO

CHICAGO: THE UNIVERSITY OF CHICAGO PRESS, 1900.

Copyright, 1900, by The University of Chicago Press.

Printed in Great Britain by the University of Chicago Press.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

The University of Chicago Press is not responsible for the accuracy of the information contained in this book, nor for the opinions expressed therein.

It is not the intention of the University of Chicago Press to publish any book which is not of the highest quality.

## CONTENTS OF VOLUME IX

### ORIGINAL ARTICLES

	PAGE
A Case of Paranoid Dissociation. O. A. R. BERKELEY-HILL..	1
Some Applications of the Inferiority Complex to Pluralistic Behavior. L. PRUETTE.....	28
A Psychopathological Study of Franz Molnar's Liliom. G. STRAGNELL. ....	40
Conversion Epilepsy. E. H. REEDE.....	50
Epileptic Traits in Paul of Tarsus. C. MOXON.....	60
A Case of Anxiety Neurosis with Obsessions. I. B. DIAMOND..	67
A Study of Psychological Types. B. M. HINKLE.....	107
A Psychopathological Study of Knut Hamsun's "Hunger." G. STRAGNELL. ....	198
The Psychogenetic Root of Enuresis. S. HERBERT.....	263
Adolf, A Modern Edipus. D. W. FAY.....	267
Psychoanalysis and Its Critics. J. F. W. MEAGHER.....	324
A Psycho-Historical Study of the Epileptic Personality in the Genius. L. P. CLARK.....	367
The Action Pattern. E. H. REEDE.....	402
A Psychological Study of Samuel Adams. R. V. HARLOW.....	418
Interest in Music. J. S. VAN TESLAAR.....	429
Vergil as a Master of Psychology. A. L. KEITH.....	436
The Psychology of Inspiration. T. S. KNOWLSON.....	440

### CRITICAL REVIEWS

Frazer's Folk-Lore in the Old Testament. L. BRINK.....	218
On Stupor and Allied States. B. KARPMAN.....	337

### ABSTRACTS

Imago.	
Vol. IV, No. 4.....	74
Puberty Rites Among Savages. T. REIK.	
Gottfried Keller. Psychoanalytic Assertion and Assump- tions Concerning His Character and His Work. E. HITSCHMANN.	

<i>Imago—Continued</i>	PAGE
Vol. IV, Nos. 4, 5.....	255
"Anal" and "Sexual". L. ANDREAS-SALOME.	
Gottfried Keller. Psychoanalytic Assertions and Assump- tions Concerning His Life and Work. (Concluded.) E. HITSCHMANN.	
Vol. IV, No. 6.....	462
Some Types of Character from the Psychoanalytic Work. S. FREUD.	
A Poet and His Father. Contribution to the Psychology of Religious Conversion and Telepathic Phenomena. E. HITSCHMANN.	
The Home-Coming of the Soul. H. SACHS.	
International Journal of Psychoanalysis.	
Vol. I, No. 2.....	78
The Psychogenesis of a Case of Female Homosexuality. S. FREUD.	
A Study of Primary Somatic Factors in Compulsive and Obsessive Neuroses. L. P. CLARK.	
Recent Advances in Psychoanalysis. E. JONES.	
The Relation of the Elder Sister to the Development of the Electra Complex. E. R. MASON-THOMPSON.	
A Note on William Blake's Lyrics. J. W. PREGER.	
Three Notes. J. RIVIERE.	
The Symbolism of Being Run Over. E. JONES.	
Ambivalence in a Slip of the Tongue. C. P. OBERNDORF.	
Vol. I, No. 3.....	457
Reaction to Personal Names. C. P. OBERNDORF.	
Reversal of Libido-sign in Delusions of Persecution. A. STÄRCKE.	
On the Origin of the Feeling of Persecution. J. H. W. OPHUIJSEN.	
Case of War Shock Resulting from Sex-inversion. C. W. S. DAVIES-JONES.	
Dreams on Symbolism of Water and Fire. H. FLOURNOY.	
A Linguistic Factor in English Characterology. E. JONES.	
The Wish to Be a Man. H. SACHS.	
Care Needed in Drawing Conclusions. D. BRYAN.	
A Revived Sensation—Memory. B. LOW.	
A Substitutive Memory. E. JONES.	



International Journal of Psychoanalysis— <i>Continued</i>	PAGE
Collective Reviews: Book Reviews—Notes—Reports of Psychoanalytic Associations.	
Vol. I, No. 4.....	362
A Child is Being Beaten. S. FREUD.	
Erotism as Portrayed in Literature. F. J. FARWELL.	
A Note on Hazlitt. L. L. MARTIN.	
A Trivial Incident.	
Word-Play in Dreams. D. BRYAN.	
Collective Reviews: Book Reviews: Reports of Inter- national Psychoanalytical Society.	
Internationale Zeitschrift für Aertzliche Psychoanalyse.	
Vol. III, No. 3.....	444
Repression. S. FREUD.	
Is Incendiarism an Archaic Attempt at Sublimation? O. PFISTER.	
Vol. III, No. 4.....	448
The Unconscious. S. FREUD.	
On the Psychology of Alcoholic Occupation Delirium. V. TAUSK.	
Vol. III, No. 5.....	451
The Unconscious (Concluded). S. FREUD.	
Analysis of Similes. S. FERENCZI.	
The Erotic Significance of Spiritualistic Personifications. H. FREIMARK.	

## VARIA

From the Chapter on "Dreams" in Diderot's "Les Bijoux Indiscrets." C. B. BURR.....	82
A "Fearless" Opponent. T. SCHROEDER.....	84
"The Heart of the Puritan." T. D. ELIOT.....	87
The Dominance of Sex. A. A. MERRILL.....	89
Plato and Dostoyevski Anticipating Freud. A. J. ROSANOFF...	90
Serpent as Phallic Symbol. R. REED.....	91
Orestes and the Eumenides. T. D. ELIOT.....	92

## BOOK REVIEWS

The World's Illusion, by J. WASSERMANN.....	94
Dangerous Ages, by R. MACAULAY.....	97
The Psychoanalytic Study of the Family, by J. C. FLÜGEL.....	99
Juvenile Delinquency, by H. H. GODDARD.....	100

	PAGE
An Outline of Abnormal Psychology, by J. W. BRIDGES.....	101
Psychology of Phantasy, by C. LONG.....	102
The Eugenic Prospect, by C. W. SALEEBY.....	102
Exceptional Children and Public School Policy, by A. GESELL..	103
Self-Development, by H. A. BRUCE.....	103
Concept of Repression, by G. BOSE.....	104
Practical Psychology and Psychiatry, by C. B. BURR.....	104
Psychology: A Study of Mental Life, by R. S. WOODWORTH..	104
American Red Cross Work Among the French People, by F. AMES.....	105
Sex for Parents and Teachers, by W. L. STOWELL.....	105
Outline of Abnormal Psychology, by J. W. BRIDGES.....	105
Psychoanalysis, Its Theories and Practical Application, by A. A. BRILL.....	466
Psychoanalysis, by R. H. HINGLEY.....	466
Fundamental Conceptions of Psychoanalysis, by A. A. BRILL..	466
Opiate Addiction, Its Handling and Treatment, by E. H. WILLIAMS.....	467
The Psychology of Medicine, by T. W. MITCHELL.....	467
Introduction to the Science of Sociology, by R. E. PARK and E. W. BURGESS.....	467
Psychoanalysis and Sociology, by A. KOLNAI.....	468
How to Psycho-Analyze Yourself, by J. RALPH.....	469
Methods and Results of Testing School Children, by E. DEWEY E. CHILD and B. RUMML.....	469
An Essay on the Physiology of Mind, by F. X. DERCUM.....	470
Bi-Sexual Love, by W. STEKEL.....	471
Easy Lessons in Psychoanalysis, by A. TRIDON.....	472
Twelve Essays on Sex and Psychoanalysis, by W. STEKEL.....	473

# THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN  
UNDERSTANDING OF HUMAN CONDUCT

---

---

VOLUME IX

JANUARY, 1922

NUMBER I

---

---

## A CASE OF PARANOID DISSOCIATION

BY MAJOR OWEN A. R. BERKELEY-HILL, M.A., M.D. (Oxon.),  
I.M.S.

MEDICAL SUPERINTENDENT RANCHI MENTAL HOSPITAL,  
BIHAR AND ORISSA, INDIA

Case of A. B., European, male, aged 30. The patient was admitted on September 11, 1920. From the first he showed marked symptoms of paranoid dissociation, and until May, 1921, the case ran a chronic pernicious course. During this period the patient strove desperately to understand himself, but it was not until he consented to undergo psychoanalytic treatment that any change for the better could be observed in the pernicious tendency of his malady. After one month's analysis he began to show that he had some insight into his mental condition, and that he was beginning to realize to how great extent the repression of homosexual, incestuous, and narcissistic cravings had been the etiological factor of his illness. Also he soon began to appreciate the fact that the physician in charge of his case was able and willing to make every effort to understand the nature of the struggle through which he had gone.

During the time he has been in the asylum the patient has written over thirty "letters" to the superintendent, some of them running to over forty pages of foolscap, and it is from these remarkable documents that a portion of the following notes are taken. The letters "L" and "X" will be considered first as they are, so to speak, biographies and deal with the patient's life up to the time when he came to the asylum.

The patient is the fourth child of English parents. He was born in N. He has two brothers and one sister older and two sisters

younger than himself. The two younger sisters are both dead. One of these is supposed to have died of "fits" at the age of nineteen, while the other died of "consumption" at the age of fourteen. The rest of the family are healthy. Both parents are above the average in physique. There is no history of insanity in the family. The patient's family life was very unhappy. He describes his mother as "cold" and "hard." Apparently she paid little attention to him except to order him about or to check him. From the patient's account his father was a quiet and self-contained man of "philosophical" disposition. Between the parents there seems to have existed an estrangement which increased steadily, except for a few unsuccessful attempts on the part of the father to "make it up," with the result that after twenty-five years of married life a separation was resorted to. The break-up of the home was very painful to the patient. The event had an enormous effect on him and it influenced the whole of his life afterwards. In spite of the fact that the parents had agreed to separate, the eldest son insisted on bringing the matter into a court of law. In the patient's own words: "My eldest brother spent most of his money in working up a case against my father." It appears that the patient alone among the children took the side of his father. As we shall see later on, this partisanship was partly conditioned by a strong tendency on the part of the patient to identify himself with his father, and partly by an intense desire to avenge himself on his brother, who had cruelly and systematically ridiculed him for years. The case was given against the father and the patient describes himself as "thoroughly disgusted" with the whole proceeding. The matter got into the newspapers and the question of his father's sanity was raised. Among other points brought up in the court, it was alleged that the father had attempted suicide by cutting his throat with a razor. This episode has left the patient with a remarkable "complex" on razors and on shaving.

In regard to his education, the patient was at school up to the age of fourteen, when he was apprenticed to a wholesale bootmaker in N. When his parents separated the home was sold up and he was compelled, at the age of seventeen, to live in hired rooms. This led him to discover that he could not support himself on his salary, so he approached his employer for a rise of pay. This was not granted, so the patient broke his contract and followed his mother to L., whither she had gone to live with her other children. It is not evident from what has up to the present been obtained of the patient's history, to what extent this impulsive solution of his difficulties in N., was con-

ditioned by his desire to be with his mother and elder sister, for both of whom he entertained (as revealed subsequently by analysis) a very powerful incestuous attachment. In any case, this type of impulsive behavior is frequently found among paranoiacs, where the fickleness is significant of inability to find a satisfactory love object. From this time onward the patient behaved in a similar way, over and over again.

During the psychoanalysis enormous resistance was experienced whenever an attempt was made to obtain from the patient an account of his sexual life. A chance remark made in his presence shortly after his arrival at the asylum caused an immense commotion in his mind which took months to settle down. One of the younger and less experienced members of the medical staff happened to inquire of the patient if he was given to masturbation. A fearful scene followed and to this day the patient has never quite got over the effect wrought on his mind by this most ill-timed inquiry. The patient has always deprecated any allusion to "sexuality" in reference to himself, although he has not been averse to discussing the topic of sex from a purely objective standpoint. Hence only comparatively little of the sexual history of the patient has been available from direct enquiry. One event was, however, elicited from him with much trouble, and that one of very great significance. It appears that on one occasion at the age of sixteen he had need of some clean underclothes and to obtain them he had to search in a chest of drawers in his mother's bedroom. While looking for the garments he required he came across some underlinen of his elder sister. He was seized with an uncontrollable impulse to put on a pair of her drawers. Being alone in the room, he then laid himself down on his mother's bed and masturbated himself, evoking the while the phantasy that he was having sexual intercourse with his mother and sister. Very shortly after this act was completed it so happened that his father came into the room quite unexpectedly and, finding the impression of a body as well as semen upon the coverlet, leaped to the conclusion that during his absence his wife had committed adultery with some one. The effect of this episode and its terrible sequence upon the mind of the patient was prodigious, but its full significance can only be appreciated when read in conjunction with the rest of the patient's history. In other respects the patient's sexual history appears to be one of sustained chastity.

As has been already mentioned, the patient left N. to go to L. to live with his mother. He studied at the L. technical schools and

eventually became a pattern designer to his paternal uncle. He rose to be foreman, but owing to his uncle's failure in business he was again thrown out of work. It was about this time that at the instigation of his eldest brother his mother filed a suit against his father for separation. The father had to pay the costs and was ordered to provide for his wife and children. The patient's own words may here be quoted: "I disliked my mother very much for doing such a thing and also my brother; every one in my family called my father 'H. F.' instead of 'father,' and if I used the word 'father' I was looked upon with contempt."

The patient's home life at this time seems to have been anything but happy. He grew to dislike his mother more and more and a "coldness" developed between them. His eldest brother continued to "nag" at him, but it appears that the patient did not take it all "lying down," for he states: "I also reminded him (the eldest brother) that he himself was far from perfect." Two most important things happened to the patient about this time. One was the accidental discovery in the Public Library of a book on "Astrology" by an author who bore the same surname as himself. The other was the introduction to a certain Miss N. The patient's own account of this lady is very interesting as indicative of the continuation in him of the hunt for a satisfactory "love object." The patient's words may be quoted: "This girl was I believe seventeen, we became fast friends on sight, the friendship continued and she eventually came to L., to take up a situation, unfortunately she was high spirited and exceptionally good-looking in fact at seventeen I believe she would have passed muster as a fairy princess; I found she was not on very good terms with her mother who wished to limit her actions." (N. B. the reciprocal father attachment and consequent sympathy. Later on the patient made another "love object" out of a lady who showed this trait of father attachment to a greater extent.) "She having trained her in a private school and then put her in a business house to become an apprentice and I believe as a mannequin or what is termed so; at least she had good rooms in business, had to live in and had a very good table and I believe servants to wait, she was open, free, happy, liked all boys as she used to say, was a flirt and was quite the little lady, as far as I could gather she was well-conversant with herself concerning her existence as a girl, yet beyond the fact that she was quite liable to fly off and marry at nineteen or twenty she knew her way about, she was lovable, agreeable and generous, also ambitious, used to play hockey I believe was not a doll—



could walk 6 miles or so every day was healthy refreshing to know and very intelligent in some things." (N. B. The absence of punctuation in the manuscript of the patient is one of its remarkable features.) "Eventually we both became serious and no word passed about anything we understood, and I mentioned once that I quite knew her father's attitude and I expected soon to go abroad as we call it in England I was tired of life as I knew it and the mess which was made of my home affairs and mentioned that I was going to cut everything out and begin anew in some out of the way place where I could make new friends and make something out of life myself she replied, 'if I was in your place I would do the same and leave everyone to it.' No word passed between us about anything which we fully understood, then finally as I saw her for the last time, she was quite changed, very serious, and said sadly and distinctly, 'I am not going to flirt with any more boys in future and don't think I shall ever like any; I replied, 'No?' She said I am going to be quite good in future and go to church and things like that as she put it we shook hands and said good-bye sadly and as I walked home I meditated and said to myself: 'I don't want to marry at all.' If I wanted to do so I would want to marry her."

Psychoanalysis revealed that Miss N. was a substitution figure for the patient's elder sister, but she was also a mother substitute, a Magdalen (the "prostitute"—i.e., Mannequin), who, having a reciprocal father attachment, sympathizes with him. This lady came to play a most important part in the development of certain delusions from which the patient suffered after he was admitted into the asylum. In this connection it is noteworthy that of the two quotations given by the patient from the Bible as his "favorites," one was the passage in which Christ speaks to his disciples of the woman who was caught in adultery. The other was: "Render unto Cæsar the things which be Cæsar's and unto God the things that are God's." The fascination of this verse from the New Testament was evidently conditioned by his "father complex."

About this time the patient seems to have been strenuously occupied in attempting to compensate his "insufficiency complex," which was oppressing him to an almost unbearable extent. To this end he became deeply absorbed in the study of astrology. It would appear that a knowledge of astrology gave the patient the impression that he would gain the "power" that he felt himself to lack to so lamentable a degree. He revelled in the idea of "power over others"—to be able to predict, to value; in short, to become the "master mind." He

describes visiting a "Professor Someone" who dealt in "psychology, physiology, and heads." (It is significant that although the patient talked and wrote a lot about "psychology," he never could spell the word. He frequently spelt it "spycology," a mistake that was doubtless conditioned by his delusions that he was being "spied upon." For example, he writes: "Now we come to another question and one of spycic interest." Again: "This is called by experts professors and spycologists in general. . . .")

The patient describes his visit to the "Professor" as follows: "I went to him and he felt my head, measured it and looked me up and down told me I had a good strong body strong constitution plenty of fleshforming substance, possessed a full brain" (the patient had worried about the "loss" produced by seminal emissions, hence the intense importance to him of being assured that he had a *full brain*), "and there was one aim to go for and that he said, was a strong mind which I should develope and a strong body, also there was no height that I could not attain if I wanted."

It is not hard to imagine how welcome this sort of information must have been to the patient in his frantic endeavors to compensate his intolerable feeling of insufficiency. He wrote: "This I found very interesting and amusing." The word "amusing" in this context may connote an attempt on the part of the conscious mind to avoid recognition of the immense importance of reassurance on the painful topic. The patient then went to visit an "astrologer" and found "that by certain books in the free library this was a possibility to tell the character and opportunities, etc., by such method." The patient appears to have had his horoscope cast, for he relates: "I found . . . I possessed genius in some direction and should develope the mind, also marriage should not take place until between 25 and 26, also good opportunities were shown at the age of 22 to 23, 1913, both in connection with money and general advancement." The patient continues: "When the year 1913, September arrived I found myself on my way to India under a four year's contract and a chance of seeing a little more of the world." We can see here the choice of work in the East—*i.e.*, the land of the rising sun (son)—was probably conditioned by his desire to rise above his brother who had so persistently ridiculed him and who was himself a very successful man of business. Shortly after his arrival in India the patient took counsel with an Indian "astrologer," who told him: "I should marry money, become a marvel and be more than a rajah, than a king and all sorts of other funny and perhaps silly things . . . (he) looked



upon me as some extraordinary person." The prognostications of the Indian "astrologer" must have afforded the patient intense pleasure, as he was in constant need of assurance that he was not an "impotent" person. It is not likely that at this time the sexual connotation of the term played a very important part in the patient's mind, in spite of the fact that it became later on to be one of the most important factors in bringing about the final dissociation. It may here be mentioned that during the psychoanalysis the discovery was made that as a boy the patient had been greatly interested in the manufacture of toy engines, and always "vertical" engines. He admitted that the action of the piston "up and down" in the cylinder was symbolic of the movements of copulation. It is also interesting to note that he employed one of these toy engines to work a wheel to which was attached sandpaper, and he admitted that exposing things to the friction (masturbation) of this symbol of the sexual organs gave him great pleasure.

Shortly after his arrival in India the patient nearly died from cholera. On his recovery he was transferred to a town in the hills, where he came into contact with the head of the firm for which he was working. This individual seems to have been a very fairly typical specimen of the successful tradesman in India—*i.e.*, rather "sharp" in the matter of business and a snob and a prig as well. The patient naturally took a dislike to his chief and was rewarded by being rather "overlooked." This treatment was the very worst possible for a man of his type and he at once began to over-value his employer's depreciatory attitude toward him and to suffer acutely. To quote his own words: "I was looked upon as dirt for a time . . . looked upon as some kind of gutter snipe." The patient happens to be a thorough master of his particular branch of the trade, besides being very honorable and in some ways extremely shrewd. All he needed to enable him to work heart and soul for his employer was ordinary encouragement and a little flattery. He appears to have got neither, even when allowance is made for his morbid tendency to regard himself as always an object of ridicule. Lack of decent consideration was shown to him by his employer's son, whom the patient accuses of "always snapping at me as some inferior type of person." It is not unlikely that this individual became a source of great distress to the patient, as he seems to have been a foppish and conceited young man without a fraction of the technical knowledge of the patient.

From the hills the patient was transferred to L. Here he met another "astrologer," and a good deal of what had been said to him

in C. was repeated. Later he returned to the hills and went in hard for "astrology," buying a number of books on the subject. There seems to have been a great urgency about this time for strengthening his faith in his powers. He wrote: "I made many friends . . . went to several dances . . . my mind was concentrated upon two things, one astrology, always comparing and analyzing myself and others, joined a chummery and was known as being quiet." It is noteworthy that the other of the "two things" referred to escapes mention! The patient continues: "I found that I had been discussed much and such little failings as rising a wee bit late; not taking a bath in the early morning were magnified." The patient is very much addicted to lying in bed in the morning, a typical trait of masturbators! In another letter he wrote "is due to his mental laziness: is ♄ 25 Cancer which means no early riser: not as *supposed*." Similarly, he was always inclined to be indifferent to bathing, a tendency undoubtedly conditioned by the idea that he was "not dirty and sinful," so did not need it. He wrote: "Yet I was still clean, perhaps I never took a bath in the mornings or something of that sort." Further he states: "My friend used always to be chaffing me by saying: Oh you can't speak the King's English. You are only a boot-maker, etc." The patient certainly does drop his "h's" at times and he has a slight "Norfolk drawl" on which is superimposed a broadening of the vowels peculiar to the speech of the English midlands. Also the trade of boot-maker is only followed in India by "low caste" persons, so this remark must have added considerably to the patient's burden. Hence it is noteworthy that he again consulted an "astrologer," with the result that he once more experienced a considerable measure of reassurance. He states that this "astrologer" assured him that he would become "some sort of exalted 'burra-sahib' (great gentleman)." He mentions that he could now "rattle off to people their horoscopes by looking at them, tell their asc (?astrological term), and fix a time for an event." Astrology up to now seems to have afforded him quite a good "cover" for his conflict and all was well, or fairly so, until he went to the hills again in 1916. The patient begins the story of his life at S. with the following observation: "I am now going to shew what is a disgrace to humanity, the spiritual versus the material." His feeling of incapacity to maintain a sense of "potency" on the "material" level was driving him to seek refuge on the "spiritual." On his arrival in S. in 1916 he joined again the Y. M. C. A. (a significant act!). He also became a member of a chummery at the invitation of a friend named S. W. Here the

patient made the acquaintance of two ladies, a Mrs. F. and a Miss E. The former lady was not on good terms with her husband (mother figure), and later the patient was at great pains to bring about a reconciliation between her and her husband (repetition of his family drama with identification with his father, who had tried to do likewise with his wife—*i.e.*, patient's mother). Miss E. was the daughter of a lady who had married a second time and she is referred to as Miss E. or Miss B. It so happened that this lady has preferred to take the name of her stepfather in preference to retaining the name of her father. She was, moreover, not on good terms with her own mother, so for this reason she becomes a substitution figure for the patient's former "love object," Miss N. Further, Miss E. was forty-two years of age, and for this reason, as well as for others, she was a substitution figure for the patient's eldest sister, as well as for his mother. It was not till the psychoanalysis had gone a considerable way that the patient began to see how Miss E. (or B.) had been a substitution figure for his mother and sister. In a letter written in June, 1921, he states: "We now come to another part, the part of Miss B. in which she plays the supreme part of the mother image and sister image." The expression "supreme part" is highly significant of the nature of the underlying ideas. He also wrote: "I am really a man who ought to now be charged with bigamy (*sic*) as I have two wives yet do not bother over either very much." He explains that the "two wives" are Miss E. and Miss N., both of whom he admitted in the course of the psychoanalysis were sister substitutes! Again: "When I met Miss B. (or E.) I told her after I had known her a week; you remind me of my sister; she did!" (The word "did" is underlined.) From this point onwards the conflict with the incestuous impulses increased steadily in intensity until, unable to adjust any more, he was certified insane and sent to an asylum.

That Miss E. soon became the means whereby the patient's incestuous conflicts were again set in motion is evidenced by the way in which the patient records her behavior whenever they met. One can see easily that many of the peculiarities that appear in his record are the result of projection of the patient's subjective feelings and thoughts. For example, in describing a scene at which Miss E. was telling fortunes by cards, he states: "Miss E. was asked to tell fortunes she got some cards and told every one's, then came to tell mine as a sort of extra: she went through certain forms then suddenly looked at me and said something about a marriage; I

laughed and took stock of her and said, Umph! I might do, one never knows. Then she went on again and suddenly jumped up like some one going mad. . . ."

The patient goes on: "I then recalled my own horoscope age twenty-five and twenty-six, a marriage, went home looked up another horoscope which I got from England in 1914, read it again and one part said, a person whom you regard as a friend will be a source of considerable annoyance to you while there are indications of money coming to you, and a person is shewn who will take a great roll (sic) in your career, your love affairs being very unusual, you possess a very remarkable psychic (sic) nature can understand people to a remarkable degree and could develop wonderful power in this direction."

The patient describes another meeting with this Miss E. which took place shortly after the one at which she had told fortunes by cards: "Later I went and called again and saw Miss E. suddenly pick up a book and fling it in the face of my friend: I laughed and said, Umph, aloud, you're a bit of a fighter she threatened to fling it at me but I caught her in my arms and she dropped the book, she then looked and said oh he's strong, I knew then what she meant and had had her horoscope read and was magnifying everything." (The extraordinary punctuation of the patient is closely reproduced in the foregoing.) From the patient's own story of this period, as well as from other sources, it is evident that he created some considerable impression on Miss E., but, of course, of a very different type to that which she created upon him. "Letter" X is full of evidence of the projection indulged in by the patient in order to ease the tension of his unconscious conflicts. To quote another example: "One day later I told her that I expected to remain a bachelor all my days and was not really a lady's man and did not get along very well with them at times, which is true, she flared up like a lunatic and said: you forget you are talking to a woman, I replied, rubbish! there is nothing extraordinary in that. . . ." Here is perhaps the first indication, as far as this "letter" X is concerned, of the existence of another conflict—i.e., homosexual. Further on, X contains an ever-increasing number of indications of the operations of repressed homosexual tendencies. About this time also the delusions of persecution, which later were so strong, begin to appear in the patient's writings. He wrote: ". . . evening when I saw her (Miss E.) whispering and young Mr. R. was always acting the sneak . . . then I knew that I was being enquired into from a question of marriage." The last

sentence is concerned with the "sexual potency," which likewise becomes from now onwards to be more and more in evidence. Again: "Two or three days later I sent her a sunshade" (a notorious phallic symbol), "and she sent it back with a letter which was really disgraceful and hinted that I wanted something in return." Again: "I went down to L. and every man's hand was against me; one man where I was staying asked me if I was a man, I assured him that I was his equal, wherever I went I was damned and she (Miss E.) was telling everyone its natural marriage is simply a question of a man and a woman, I was frightened to marry, I was a waster, I was going to be reformed by her, etc." The appearance of the impotency conflict is very evident here. In 1915 the patient seems to have got into touch with one of those numerous charlatans who profess to be "psychologists," "astrologers," and what not. This rogue wrote him a letter worded as follows: "Is there any person over whom you would like to exert a little influence, etc., etc.?" Another letter followed: "Your abilities etc. are unlimited, perhaps you do not yet realise this, etc. etc." Again: "Perhaps you are interest in Mind over Matter in that case I can help you immensely." It appears that this persevering spider had at last caught his fly, for the patient continues: "Eventually I wrote, out came the papers." In these papers there was some remark about "a man who deliberately murders his best friend." This sentence produced the most extraordinary effect on the patient and the idea expressed became partly responsible for the development of ideas that were concerned with fights and defensive murder. It is evident that the patient could not control the conscious attraction for Miss E., so he continued to pester her with letters and other indications of his feelings toward her, until it seems that she had to resort to a threat of legal proceedings, for we read: "Again I kept up until I got a letter which threatened me with court proceedings." This reference to "court proceedings" must have had a profound effect on the patient in view of the association of ideas with his own family trouble. In consequence of the intensity as well as the nature of the patient's unconscious conflicts, not to mention the complications that had become added to them by reason of the means adopted by him to minimize the psychic tension they caused, it can be readily understood how strange in tone and expression were many of the letters and utterances that reached the eyes and ears of the unfortunate Miss E. The patient had now recourse to another notorious charlatan in "thought-reading" who was at that time in India. The patient paid him a visit and was told:



"I possessed a very remarkable analytical mind and ought to be in a position of authority, then he looked at his Astrological Chart and said: so and so is significant of the God within you and so on: he said: every one thinks you are a muff: there is an unscrupulous person who is after you and be careful what you do: do one thing wrong or which is unconsistant (sic) and it will be fatal." The patient continues: "I shewed him a letter of Miss E. and came again two days later; he was excited and said she had a good character wanted social life and money; I should get my opportunity at a certain age; it was better so; was she very sexual? he said I had made her angry and that all her life as far as I can see I have been curing her: he said stay where you are at present. . . ." Further on the patient wrote: "Her sayings were I was a damned swine and did not come up to the scratch: I could not convince this woman any how. . . ." The phrase "did not come up to the scratch" produced a terrific storm in the patient's mind, as it naturally can be taken to imply "impotency." He refers to it again and again in his later writings. How incensed he was can be imagined from the following: ". . . She was deficient in common reason and disloyal, disgusting, lacked faith; would not meet me at any point only scremed (sic) at me at a distance and generally tried to make me look a fool; I told her in one letter if any man was not in a position to marry you and do justice to the position you wish for it was not necessary to deliberately murder him and degrade him, she was a lunatic." The projection mechanism is revealed in this passage in a striking way. The delusions of persecution were beginning to develop rapidly about this time and to increase in their scope and intensity. He wrote: "Every one in S. was after my blood . . . and holding me up to ridicule. At my home I came home one evening late and heard in the other room a lot of sniggers and talk about mind wandering; one went on to say, Huh! the wandering hand! they all were discussing my sanity; they knew everything in detail concerning my habits. as they thought, they were all at it. I listened to insults every day and at my work Mr. R. was down upon me; the younger Mr. R. was flying about spying upon me my workmen were laughing at me. Everywhere I went I was ridiculed." The expressions "wandering hand" and "my habits" are obviously concerned with the masturbation complex. The following passage from the patient's writings is of interest: "I don't know what she (Miss E.) wants and have nothing to give her: isnt she foolish to not answer my letter she has had about one hundred and has not replied once. I cannot ask her to marry me

nor do I want to unless I am satisfied about one thing and that's private: mind your own business, that settled everything." Further attempts to obtain solution from his conflicts by projection are recorded: "I told them again that I knew she (Miss E.) was continually thinking in my direction but it was her temper that stopped her and that she was not straight forward. This was right at 1916, 1917-1918 no stop was made her mind was turned in my direction at 7.30 to 9 p.m. approximately at 11 a.m. and at 4 p.m. until evening and Saturdays I noticed the same on Sundays nearly all day. . . ." About this time the patient was offered and he accepted a commission in an Indian regiment. Before joining his regiment he was operated on for varicocœle (masturbation complex). The main result of his career as an officer in the Indian Army was to give a consideration fillip to his delusions of persecution. Naturally his sense of insufficiency was greatly increased by finding himself in new surroundings and performing strange duties, and the immediate result of this was to force him to concentrate feverishly on making "horoscopes" whereby to increase his sense of "power" and by so doing to compensate himself. As might be expected, he soon got to cherish a feeling of animosity against his commanding officer (the powerful and potent male who is in authority). The patient wrote: "One day I was leaving the Mess when Colonel T. called me over and deliberately and in tones of a man accusing me of something dramatic said: I want to know how much you know about this work or how much you are prepared to know. I am in great doubt of how much you wanted to know. I replied quietly I know nothing only what I have been taught as a trooper in the Light Horse, and swallowed all his insults." (The first thirteen words of the Colonel's remark as recorded by the patient are all underlined. The word "insults" is underlined six times! Again: "Later on parade he saw me and said: IT IS NO USE YOU STANDING THERE WHAT YOU WANT HERE ON PARADE I DONT KNOW." (In the manuscript this whole sentence is written in capitals!) Again: "I went on swallowing day after day INSULTS until it became the usual everyday occurrence." The persecutory ideas now begin to develop very fast. He wrote: "One morning I found my rooms had been rifled and then was shot either by mistake purposely or an accident." It is true that the patient did receive a slight wound from a very small bullet in his back. It appears that the bullet came from the gun of some mischievous boys who were playing near to the club where the patient happened to be sitting at the time. The accident,

and the fact that he was wounded in the back, made a great impression on the patient. His own interpretation of the cause of the accident was that certain "Indian pundits" were after his life owing to their jealousy on account of his knowledge of astrology. Of course, the patient would not accept the real explanation! Again he wrote: "I found that every one was grinning behind my back . . . and began to snigger behind my back." Later he records meeting with a man who turned out (he says) to be "a C. I. D. finger expert." (C. I. D.=Criminal Investigation Department.) This individual was, of course, regarded by the patient as sent specially to watch him. His opposition to his Colonel was growing stronger and stronger. He wrote: "The Colonel's attitude was worse one evening he was talking to the man who refused to pass me for my colloquial (sic) which was a lie." (This word is underlined in the patient's manuscript thirty-two times!) By "colloquial" is meant the examination in Urdu known as the "Colloquial Test," which every officer had to pass after joining an Indian regiment. Again: "Later in company, ("company" spelt with a capital "C") with two of his pet subalterns he screamed out like a man going to have a fit where's B———?" The word "pet" is underlined ten times! (homosexual complex). At this time the patient shared rooms with another officer in his regiment, and it appears that the homosexual conflict was very difficult to deal with. In a very obscurely worded passage referring to some mutual acquaintance who professed an interest in astrology the patient records a conversation that he had with his friend as follows: "She thinks you look upon it (astrology) in the wrong light: I said Yes? and she says of course B. she says that of course with you (the word "you" is underlined twenty-one times!) has had a very bad early environment. . . ." It is not at all obvious what this means, nor is it possible to do more than surmise the reason for underlining the word "you" twenty-one times. Again he wrote: "By this time I found the sneak of the Regiment was very very clever about certain things and when playing football would say, ha! hah! he can't do it: He couldn't but that did not matter." It is not stated what it was that "he" could not do, but it is quite clear that "he" is the patient himself. The delusions of persecution continue to increase, especially in relation to masturbation. He wrote: "I recalled one instance where I was accused of immoral practices in this respect. Later I recalled all kinds of instances and saw how things were being worked." Later: "I also recalled an incident where the Colonel tried to make a damn fool of



me and when I said I have been Quarter Master and have been through no school of training as any other officer and cannot be expected to do as others unless I learn myself I told him pretty straight what I thought also I told him I was told by him I was no use to him." (The word "use" is underlined four times, as it is undoubtedly an association of ideas of a homosexual kind. The whole sentence is very obscure and made more so by the extraordinary punctuation peculiar to all the patient's writings.) Further on he wrote: "In company in L. I found everyone was observing me and one man said to me I know what you are thinking about another looked at me with eyes like glass, another said I know a man who has masturbated and I expect he will end his days in an Asylum that's the usual way with people who do that, I remember that this same man had had three consecutive (sic) successful attempts at venereal and once was very very ill." The subject of venereal disease became later on a matter of great concern to the patient. Here we meet with the first of many mentions of it. Again: "I recalled an instance in Lahore where I once put up and the woman who run (sic) the house in 1917 had said: 'Mr. P. says he has never abused himself in his life: its natural isn't it? my father was a brainy man.' She would walk about in her underskirt would try to entice me she would talk of the its natural clap trap."

In this paragraph we have for the first time the subject of masturbation referred to as such. Once more: "Once in L., 1920, before going to S. I saw some stuff for the face and put some on and eventually a man who was staying with us came and said; Huh! put that stuff on yer fice to hide your skin shows yer masturbate yerself: he was drunk he had ruined many women and said its natural take every chance yer git he was a waster a coward." In the course of the analysis it was discovered that the patient as a boy had taken much pleasure in dressing up in his eldest sister's clothes and playing the part of a woman in games with her. It is not stated by the patient why he put this "stuff" on his face nor what the "stuff" was. The transliteration of his friend's remarks to him into the Cockney dialect appear to indicate an attempt to depreciate whatever value it might be possible to attach to them. It is by no means impossible that on this occasion the patient was seized for the moment with an impulse to appear as a woman (passive homosexuality). Later on we shall come across numerous indications of the existence in the patient's mind of fears of being "taken advantage of," to quote his own words. For the present it will suffice to quote one

passage from another of his writings: "to force anyone into subjection without any chance of meeting the facts as they stand is tantamount 'to taking an advantage over one,' if I did not know as much about Astrology as I do I might have been foully (sic) taken advantage of."

The passages quoted above indicate how very intense were his conflicts at this time as regards his sexual power and propensities. The exact relationship that existed at this period between the patient and the persons with whom he associated is not very evident from his own writings, which tend to become extremely incoherent whenever he attempts to record what happened. For instance, he writes: "Then followed the end of the drama, I made a challenge against them: and sent them my books." It is not possible from the context to even guess to what this makes reference. He continues: "Later on I found there were more men on my track, for what? One evening later they still were at it, so when one said there was something said about a murder and I replied myself saying Yes! tell them to look for this any man who deliberately murders his best friend is nothing more nor less than a lunatic," "he jumped up from the dinner table left the room and said: 'HA! that's it is it,' I replied Oh yes! I have the other papers if they would like them. Then next day as I came home to dinner he said if a science was in the hands of an unscrupulous person could it be put to bad use. I said Oh yes!! for a time. HA! HA! I was talking to a woman tonight who said there that's what it ends in murder! and HYPOCHONDRIA (sic) next day I took out a certain part of the papers and wrote on the others 'they are outside now! put it in my box' and then the police came. I was put into prison because I said there will be murder done yet, No reply came." (The word "there" is underlined twice and the word "will" is underlined four times.) The references to "murder" in the above are significant and indicate to what lengths the patient might have gone had he been allowed to continue as he had been doing—i.e., striving frantically but hopelessly to solve the conflicts raging in his unconscious mind. He was brought to the asylum on September 11, 1920, and his certificate of insanity included the statement: "He has threatened to commit suicide and to shoot his employer's son." When questioned about the charge of shooting his employer's son, the patient wrote as follows: "As for the question of my alleged attempt to shoot my employer's son I told the last "doctor" man in S. that if he did not hold his tongue I would possibly knock him about." (From the con-

text of this letter it appears that he refers to knocking about his employer's son and not the doctor.) Further, as regards the threat of suicide he wrote: "If I wished to defend myself I was powerless, if I struck anyone I was at once in their hands. The effort was terrific: when I lost control of myself in so far as to say, 'They cannot touch me,' and declared that I would be better out of the way and dead; also, I said if I blew my head off it would be far better than to go through another four years." It appears that the doctor who examined him in S. evoked in the mind of the patient an intense feeling of hostility by the ordinarily and certainly natural question: "How do you feel?" (homosexual insinuation). On many subsequent occasions during his time in the asylum the patient showed unmistakable signs of resenting this same question. Anything that could be construed into an insinuation of the sort was repelled with the same force. For instance, he once returned a letter written to him by the superintendent, which began: "Dear B.," with the "dear" scored through! The doctor in S. is referred to in the patient's writings as "Dr. longhead" (no capital letters!). This same doctor also asked him the question: "Are you frightened?" This enquiry, as may be easily imagined, caused the patient intense annoyance. He records his reply: "Oh yes, terribly frightened, I look it, don't I?" Naturally he was very frightened, as all cases of this type must be. His description of his interview with the doctor in S. continues: "He had a wonderful brain he was my examiner" (the words "brain" and "examiner" each underlined seven times), "as he went out without what he came for ("came for" underlined twice—i.e., he came with the intention of assaulting me, but did not succeed!), he said I'm glad we've seen you." The words "brain" and "examiner" occur very often in the patient's writings and always in such a way as to indicate the association of spinal (cerebral) matter with semen, which, of course, is a very common association. In this particular case the doctor who examined the patient is an exceedingly big man, several inches taller than the patient, who is himself a well-built man of six feet stature. This patient's compensatory arrogance and feelings of persecution increased as his sexual cravings turned to homosexual interests which involved ideas of homosexual submission. He wrote: "That is why they chased me for seven years and I was told there is no height you cannot attain that is why I was told you will be more than a King a Rajah."

One day it happened that the superintendent in conversation with the patient happened to mention that the etiquette of the English

Court was such that as a rule people did not speak to the King unless the King first spoke to them. This remark led at once to the patient making the following observation in writing: "I am told a King never speaks first unless first spoken to: HA HE IT THINKS HE'S a KING. HE cant bluff me. Avoid hypocrasy (sic)."

This observation is remarkable for several points. First, the patient has twisted completely round the statement made to him by the superintendent. Secondly, the mixture of capital letters and small letters in which the statement is recorded on paper. Thirdly, the depreciatory reference to the superintendent as "IT." The patient entertained an extraordinary dislike for the superintendent for a considerable time after he was admitted into the asylum, but not for the reason given by the patient to the superintendent subsequently—*i.e.*, that it was because the superintendent was the representative of the asylum—but because the superintendent was a symbol of the father as well as a person to be numbered among the authoritative—*i.e.*, potent males. For similar reasons the patient entertained extreme animosity against his Colonel while he was in the army. Besides these two persons, the patient hated the whole Government of India with an intense hatred and again for exactly similar reasons. For instance, he wrote: "Who am I to talk to Government? A mere man falsely accused and ridiculed by them, and defending my right: they fought me and single-handed I brained them and they knew it: they accused me on my own horoscope." (The word "brained" is underlined.) But besides this attitude of opposition to the father (and father symbols) there was also in this patient a desire for the opposite, namely, submission. The patient displayed a desire to identify himself with Jesus Christ—*i.e.*, the son who sacrifices himself to his father's glory and potency. On page 155 of letter X the furious truculence that characterizes the pages immediately preceding it suddenly changes into a spirit of resignation and sacrifice. He wrote: "A most necessary thing to accomplish was for every one to attain the right state of mind and there is where the argument commenced, in dealing with psycology (sic) from a rational point of view it is not a correct science it is limited it is only when one is sacrificed in the interests of science and investigated that truth will out. . . . And one must remember I had no where to go: nothing to do but to face the inevitable and I recall a vision of a wonderful being who said you must not strike one blow in anger or defence, will you do this, do you mind? Will you take what I give you? and if that is nothing will you accept that? I re-

member looking down at my feet and there was a heavy chain and I was manacled feet and hands. I remember being told: I was not coward" (underlined), "I was very clever very brave." This is followed by a short return to the truculent note, and then he goes on again: "And that is why I am born under Neptune and not under Mars: that is why I am not insane nor was I, that is why anyone really born under Neptune realises the influence of Neptune acting upon them from a question of hereditary (sic) chased over the country and realised when he is the victim and as also a great sacrifice a great love a teacher if you choose to shew the inevitability of the laws of nature which are the laws of God. And in return I was murdered while Mars the penitent thief the coward woman was exalted perfect she was a perfect lady that is why I was brought here because I said they cannot touch me. They are cowards" ("cowards" underlined four times and "are" three times).

The phrase "they cannot touch me" connotes ideas of contamination. As has already been noted, the patient was very indifferent to bathing, implying that he was "not dirty" (sinful), and for this reason there was no necessity for washing.

To return to the patient's identification of himself with Jesus Christ, he wrote: "This man" (another patient) "seemed well versed in all opinions I held and has even gone so far as to allege that I consider myself Christ." Again: "Christ went into the wilderness out of the way when passing through matters which were private and subconscious and perhaps cataleptic." The use of the word "private" in the above connotes the strong personal touch. Again: "True spiritual effort becomes sacrificial and the greatest man that ever walked the earth was murdered. To become spiritual is the highest form of mind a human being can reach and is a test an Examination of the High Authorities bordering upon death. . . . Christ HIMSELF could not save himself from the cross, HE HAD TO DO IT." Following upon these remarks come a series of observations concerning his own claims to being regarded as "pure." He wrote: "I WAS THE PUREST minded man I knew." From the patient's own account we get a hint of his attempt to seek a solution of his troubles in alcohol. He wrote: "Beyond the fact that I have drank to excess I consider myself and did at that time about the cleanest out of any one I knew, and as I had no friends I lost none." As a matter of fact, there is no information from other sources to the effect that the patient had ever been addicted to alcohol in excess. On the contrary, his employer reports that the patient had a reputa-



tion for strict sobriety. There occurs now a remarkable passage in which the impotency complex is mentioned. "Many enquiries were being made and many in particular which said; is he impotent (sic) and I replied later when being tested through my bearer etc. Am I?" The remark that he was being tested through his "bearer" (native servant) is significant. This passage continues: "What I was trying to perform was to raise the subconscious state and overcome the influences operating upon me from Miss B. (the same person as Miss E.), which always do when two people meet, I knew the dates when matters would materialise, and knew that there would be trouble unless I achieved the spiritual effort, even so I was more and more sacrificial." Although there is not much clarity of expression in this quotation, it is not at all difficult to see that he was given to hallucinate his thoughts and feelings in regard to Miss E. (or B.). He goes on: "I then found that I was a Hypochondriac (sic), suffering from down in the dumps gradually going mad the effect was terrific, I delivered the Astrological books and was found guilty, yet really I was still the most hopeful, optimistic and clean (underlined) of the lot." It is not at all unlikely that the patient's fears and feelings about this time did leave him with the impression that he was "going mad." The handing over of his astrological books to Miss E. is obviously a symbolic act of castration. He cuts himself off from his source of "power." The act of giving up these books to the woman who was a substitution figure for his mother is again bound up with the idea of "sacrifice"—i.e., the son who sacrifices himself; in short, the Jesus Christ complex. Again: "I was then asked by a lady if I was modest by my bearer and whether in a roundabout sort of way whether I was immoral and impotent (sic) and so on, I replied Am I? they said yes? the Government I mean, and subconsciously I replied which is the sinner and which is the other fellow, they were not diplomatic enough, however I gave them what they wanted, and I was still clean and pure." In the foregoing there is a strong suggestion of the homosexual complex. He goes on again: "People have often hinted about my having acted unnatural. . . . I have a great secret and that is, 'living a clean life.' yet the thought impressions coming to me from the last four years have been hard to fight against."

He continues: "Certainly I lost my temper in S. because A. H. Q. (Army Head Quarter) people knew I was the most immoral, lewd, disgusting man and incompetent etc., which fact was widely spread. Yet I was still clean, perhaps I never had a bath in the morning. . . ."

Here we have the instance of the association of ideas between bodily cleanliness and "sin" to which reference has already been made. Further evidence of the strength of the homosexual conflict appears abundantly: "All I know is that I was trying to act natural. . . . I was natural, a great actor . . . yet the spiritual effort is always one where the natural mind must not be interfered with and when the Hypersensitive state which is still natural yet untampered with it generally produces a child mind highly sensitive natural and free from vice. . . ." In the foregoing few lines it will be noted how the word "natural" occurs no less than five times! He closes this discussion as follows: "What is really the matter with me is that I sometimes oversleep and am too natural" ("natural" is underlined twice).

On his admission to the asylum the patient was extremely inaccessible. He strode about, walking stiffly with his head and shoulders back, in a proud and defiant attitude. His face, sometimes flushed, at other times pallid, was always very tense. Like all paranoiacs of this type, he hated consistently any one who attempted to question him about anything that might lead to information about his deficiencies or errors. When not actually engaged in anything that took his fancy he would often lie for hours on his bed, sullen and brooding. He had the greatest objection to being asked "how he felt" and he refused to have his urine tested, alleging that the test was to see if he was "pure." He was given to constant hallucination during the first three or four months in the asylum. Of his hallucinations his own writings give quite a number of instances. He wrote: "I heard one evening clear and distinct a voice like the sound of a bell 'Mr. B. consult your Emphemeses (sic),' I got up out of bed and found what I wanted and that evening I dreamt of a prison." Again: "I have heard a voice which has asked me 'Dare you defy me you know who I am, I am A God a God of war and has threatened to kill me,' sounds funny yet it is true. I have answered, do it!! I have heard some one one day when you were playing football for the second time telling me: now I will inspire the Superintendent and I saw you fly off at once." Again: "I state I saw a vision and saw no other representative spirit than a being who called himself a God of War I am not stretching the point not imagining anything." He records a very remarkable vision which doubtless represents a wish fulfillment as regards himself: "I saw something representing a couple of eyes. These eyes were all I saw until eventually a voice spoke in my room which said, do you know who I am, I said no!

then . . . would you like to see me. I said yes. Then I saw the most magnificent specimen of a man I ever saw in my life, illuminated and far greater than Sandow he posed, I heard his breath as his chest swelled. He said you know me? I said No! There was a long conversation and eventually another person came. He said she is my wife, this was Gladys N. a friend of mine. He insulted her and I struck him, and after a few seconds he called me a cheeky devil for doing such a thing and said he would break me in halves. He said he was Mars the God of War, and asked me if I dare defy him, I said, yes. I was very indignant and said if you touch that woman again I'll brain you, and I found I was paralysed and could not move, then he said I'm going to strike you: he did. Then I felt nothing. He said I haven't hit you at all, look at yourself in the glass and I saw myself illuminated. Eventually he said that is what I have stolen from you. Eventually I saw another man who resembled a man who I was living with at the time, he said what's the matter; you are on fire, I had a talk with him and he said; do you know who I am? I am Reader he said: I can read anyone. This man Reader was asleep in my room. He said you are an extraordinary man wait until I fetch the others; as he went to the door I said you are not Reader at all you are a spirit. he went. The other man or who he was disappeared yet I heard his voice which said; now you know who I am, do you want anything I said no, he said will you do something for me if I ask? I said yes. He said do you trust me? I said yes. Alright he said I trust you, what do you want me to do I asked? will you wait and see he said, I replied yes! He said I am going to shake hands with you. Suddenly out went a hand and struck my opponent to the ground etc; that is the Government: this is as far as I am concerned a fight to the finish with Government who are my greatest enemy. . . ." Again: "While reading these papers one night I saw a strange thing happen, two or three pages appeared blank and brilliant coloured lights appeared in the shape of words; all seemed to shape themselves and come from various sides of the paper and I knew then I was in a self-inspired cataleptic state, and this is what I read, the paper was full of words and I was, 'it seemed,' so fully concentrated that I knew nothing but what I saw." Then follows several pages describing what he read. None of the account is of any particular interest except the portion which deals with the patient's own self: "Then I saw again more writing and it said, There was a man he was a Genius a man who was tall muscular silent as a sphink (sic) a man it was said was



friendless he also said he did not want any friends he never spoke to hardly anyone and nobody would go near him a man they said who had a marvellous power and there was something uncanny about him; many people were sorry for him because he said he did not want any woman he was alone in the world . . . they said he had a great secret and it had been the means of his success, they also said he had a ghastly secret to who (sic) he wanted a partner to share nobody knew what his secret was it was supposed to be dreadful. Then I read on and it said. Face to face with the man who had wronged him at last not a coward not a madman flung into prison because he had the courage of his convictions tormented and ridiculed untameable unbendable a man who knew all yet unwilling to learn, Mars the occult investigator, Mercury the mental ruler, the Moon for reflection, the sun to give heat and vitality also power to command—Uranus the psychic (sic) healer which gives power for regeneration, Mars the occult student the investigator, Neptune the redeemer the universal absorbant (sic) capable of Telepathy which withdraws disease from impure minds, Venus in Virgo which stands for pure love, Saturn the Reaper which as the words of Karma declare that as a man sows so he shall reap. When suddenly out went a hand as quick as lightning and struck his opponent to the ground never to rise again. And standing by his side was a noble-minded woman ready to help anyone."

In addition to hallucinations of this type, the patient suffered from hallucinatory delusions of quite a different kind. For instance, a lady who happened to visit the asylum and with whom he had played tennis was regarded by him to be a "reincarnation" of Miss N., and the patient was for some time in a greatly excited state about her.

For a long time the patient's compensatory strivings were frequently violent and his arrogant efforts to overcome his intense feeling of inferiority made him at times a most difficult case to deal with. For example, he wrote: "I am not at the mercy of a crowd of people. . . . I am in many ways above them. The Social Side of life which seems to declare breeding is to my mind piffle. . . . I could walk into almost any society if I choosed (sic)" (the insertion of the word "almost" shows the idea of "insufficiency" lying all the time at the back of everything), "I am not dense; there are few men who know as much about human nature as I do myself." Again: "There are few that know as much as I do on many questions."

He complained constantly of not being dealt with "straightly."

He wanted to go back to S. and "prove that I am right," "have it all out," etc., etc. He wrote: "I am being persecuted both from a question of law and otherwise." Again: "I think I am prepared to make a fight some day. . . . I am prepared to stand by my opinions as being in accordance with legitimate social outlook, that I am prepared to prove my arguments as being rational and sensible also to show I have been taken advantage over in a most unscrupulous manner. . . . I want an appeal put forward where I want to prove (sic) my arguments." Again in a letter to the deputy superintendent he writes: "If you and the superintendent persist in deliberately lying to me as you do there is one object open for me and that is as I have pointed out before a Court Case and which you shall come under the hammer: I have pointed out before so many times that I want straightforwardness and that you are not dealing with an imbecile. . . ."

For months he paid no attention to any persuasion and repelled all advice. He constantly accused the medical superintendent of having got hold of his "books and papers" and would accept no explanation whatever. In a letter addressed to the medical superintendent he complained: "I fail to see why both men of science and learning should suck the outcome of my knowledge." The phrase "suck the outcome" is not without any significance. Although he was assured over and over again that no "books and papers" were in the possession of the superintendent or of any other member of the staff, he would not accept the statement. The following is a very mildly expressed request for these precious possessions: "I also state here that I know full well that papers which are being used for that purpose were lost recently and have been found. . . . if you have any papers of that description you might let me have them."

On several occasions he hinted at his intention of making a violent attack on the medical superintendent, and on one occasion he wrote the medical superintendent a most threatening letter promising to knock him down the next time he saw him: "I have just told Mr. S. that if you are preventing me from doing these heavy games" (the reference is to a suggestion of the superintendent that he should not play too much football; "heavy games" is underlined twice), "I have a new game (underlined twice) this time that you will not like, as a test if you will arrange I will fight you, man to man before qualified doctors. If you dare say anything about my moral character as this appears to be your reason I (underlined three times) as a gentleman am prepared to knock you down before your subordi-

nates." The underlying ideas contained in the foregoing are so evident as to need no indication. As a matter of fact, he never did attack any member of the staff nor any patient, although he threatened violence on many occasions and was much addicted to predicting that something was "going to happen in a few days."

He showed the concern about diet which is so typical of this type of paranoiac who suffer from wishes of "reconstruction." Among other things, he would not eat meat, but set great store on fish, a notoriously common "brain tonic." It is also interesting to know that psychoanalysis revealed the fact that fish was for him a symbol of the male organ of generation! In this connection his own words may be quoted: "An attempt to empty both the mind and body a general clear out and I found I gained a stone once on only milk: this is a spycic (sic) phenomenon which was part of the forces I lost in S., my constitution has increased in strength: sex has been subdued a clear state of mind and body has resulted and I am not hungry: as for meat I did not want to eat any my digestion has improved wonderful." The patient used to take a great deal of violent exercise and it is evident that this regime was also associated in his mind with the reconstruction wish. He wrote: "But before this as soon as I lost control of myself for a few days; in so far that as I spoke rather harshly of people the spycic (sic) influenced which were being accumulated daily rushed out with the force of a stream leaving me white; pale; and reduced to at least practically half a stone less within a few days . . . the influences which are etherical nutriment (sic) would have produced a body and a brain that would have had to be used in a new effort it would have produced a body which would have been a magnet and a will which would have been abnormal to the extent of an unknown quantity, as soon as the valve was open to let out the forces which one can liken to an electrical presence; in rushes new forces foreign to its previous presence and upsets the general condition of both mind and body lowering the state of mind and creating a weakened state of body."

For the first three months of his residence in the asylum the patient's delusions of persecution were very intense. He seized upon the most trivial things and wove them into the scheme of persecution. For instance, on one occasion he attended a garden party given by the medical superintendent at which a brass band was playing. This feature of the entertainment was taken up by him as a "sign." Again, about this time the Indian attendants were issued with a new uniform and a new kind of jersey was introduced for football.

Both these events were regarded by the patient as having a particular bearing on his own case. About March, 1920—that is to say, after six months' residence in the asylum—he began to show marked signs of improvement. He became voluntarily an instructor in Swedish drill and for a time took a good deal of pains in drilling the other patients. His arrogant and hostile manner tended to disappear. His gait, attitude, and expression of face lost their tenseness and he would give and return a "good morning" or "good evening" in quite a genial fashion. He ceased to brood and became very friendly with some of the other patients. It is noteworthy that his chief friend was a criminal insane who had committed murder! About the middle of May he consented to undergo a psychoanalysis. He showed from the first a quite astonishing capacity to coöperate and his interest in his dreams was very valuable from a therapeutic point of view. As might be expected from a case wherein sexual repression had played such a formidable part, he was from the first extremely prone to deprecate the mention of sexual matters whenever they impinged on his own case. He often observed to his physician that he was sure that "too much was attributed to sex," and he wrote a "letter" (a) to combat the "sexual theories" of the doctor. This "letter" begins with a very rambling dissertation on "heredity," a subject on which the patient holds very decided views (obviously conditioned by his personal complexes). He wrote: "The reason why I do not believe in Darwinism is that it appears too absurd for words; his theory of evolution is alright just as long as he confines cats to cats and dogs to dogs and human beings to humans but to say that man was once a monkey then an ape; then man is lunacy, sheer! ("lunacy" and "sheer" underlined), Darwin was an out and out atheist and did not seem to know it; a fool in many ways; the only way a man knows he is a man apart from a monkey is through faith, the inherant (sic) something about thing hoped for; a consciousness of expression of thought, not a state of life like a monkey propelled by its own desires." So far every attempt to discover the underlying ideas which conditioned this very remarkable outburst against the Darwinian theory of evolution has failed. It is to be surmised that the connotation is a sexual one from the phrase "propelled by its own desires." He makes a strong effort to compensate his "impotency" conflict in the following words: "Now I claim that sexually I am superior I am in reality fully sexed. . . . I was sexually as strong I consider as most men . . . while some and even most men who talk and write upon pscology" (it is noteworthy that this letter

was written at a time when the delusions of persecution had begun to disappear, hence the spelling of psychology has changed from *spycology* into *psycology*!), "seem to consider that sex is the prime factor of and the basis of psycology I might add myself that I myself consider that psycology is more and one could base I think that sex is responsible for all thought is wrong; sex is a personal affair and only deals with the personality the great desire nature, not with the ego; 'the life itself' !! being a part of the spectrum of light itself, 'red' while the other parts have their other duties; and being the absorbant (sic) from heat directed to destroy the over abundance of vitality a valve from the actual heat of life itself; not the whole but a part, and being a part sex cannot be responsible for all thought but only that part to which it is allotted by heat and light." From this point the patient rambles on through several pages of equally obscure remarks about "telepathy," which he calls "an added octave of intelligence," and so on. So far it has not been easy to get him to see that the views he has gleaned from his reading of "astrology," as well as those he has obtained from the charlatans he consulted, belong to a type of thinking (if, indeed, they can be said to belong to anything at all) that has long passed away into the limbo of false knowledge. Naturally, in view of the nature of the unconscious ideas which impelled him in the first instance to take up this study, an appeal to his *reason* is unlikely to cause him to modify his opinions in regard to the general (which is, of course, really "personal") value of this so-called knowledge. It is to be hoped that as soon as his conflicts begin to resolve themselves along the lines that have already been indicated to him the belief in "astrology" will fade away as fast as the necessity for its retention ceases to exist.

## SOME APPLICATIONS OF THE INFERIORITY COMPLEX TO PLURALISTIC BEHAVIOR

BY LORINE PRUETTE

When Alfred Adler departed from the teachings of the Freudian school to develop what he termed individual psychology, he made a particular contribution through the study of the inferiority complex. In developing and stressing the importance of this inferiority complex he was contributing to psychology nothing intrinsically new, but rather setting up a new perspective for the analysis of human behavior. In making use of these psychological theories for the study of social phenomena or pluralistic behavior, the present paper is nothing more ambitious than an attempt to gain a slightly different slant upon some old and well-known reactions and institutions.

In a lecture recently Dr. Giddings stated that "the ultimate function of society is to make the individual man more of a man, more adequate in every way." This is just what the individual possessed of an inferiority complex is striving to do, to make himself more of a man, to secure the maximization of his ego-consciousness. The man feeling himself incomplete or inferior in any fashion seeks compensation in ways which may be socially valuable or socially harmful. In this, the wise direction of compensatory effort, may well lie a hint for the sociologist who anticipates the telic control of the social process.

Janet speaks of the "sentiment d'incompletude," Adler refers to the "männlichen Protest," while Nietzsche's "will to power" and "will to seem" anticipated in a sense the new psychology. It is Adler who has particularly pursued this line of investigation, and of all the contributions of psychoanalysis to a fuller understanding of society there is probably none which the sociologist will find more fruitful than the Adlerian attack.

Adler considers the basis of the feeling of inferiority, "minderwertigkeit," to lie in the biologically familiar phenomenon of organic inferiority with the accompanying compensation of other organs or of higher nerve centers. Lombroso has held genius to be an over-compensation for an inferior brain. Examples might be multiplied to set forth the fact that the realization of somatic inferiority proves an impelling force for the development of the psyche. Out of lowered self-esteem there arises the struggle for self-assertion. An in-



dividual feeling himself inferior in one manner selects out of his psychic resources what seem to him the best expedients for raising his own value.

The little man swaggers and talks in a loud voice, the woman without brains uses every device to be beautiful and charming, the woman who can not be beautiful goes to college and takes an interest in "higher things," the menial compensates by insolence to superiors. The Southerner clings to his belief in his aristocratic descent and the tradition of *noblesse oblige*, seeking to forget the relative inferiority of his section in economic and intellectual development. The New Englander makes a virtue of necessity and cherishes the faults as well as the excellencies of the middle class. The Westerner boasts the material greatness of his country because he has not yet taken time to acquire cultural greatness. Compensation for inferiority may be found in many ways; perhaps chiefly through attracting attention away from the defect. It may, however, consist in conquering or rising above that very defect. The classic example of this latter is, of course, Demosthenes, who from the stutterer grew to be the orator.

The inferiority complex causes the individual to seek the elevation of his ego-consciousness through discovering guiding principles which shall facilitate his differentiation between right and wrong. The religious bigot, the prude, the Puritan, cling desperately to these guiding principles, not daring to trust themselves without their established code of action. It is essentially a feeling of inferiority in the presence of men and things, an uncertainty as to himself and the rôle he will play in the world which forces man to an accentuation of these guiding principles. Adler writes: "To these he clings throughout life, in order to orient himself in existence by means of his beliefs and superstitions, in order to overcome his feeling of inferiority, in order to rescue his sense of ego-consciousness, in order to avoid a much-dreaded degradation." The healthy, critical-minded individual also arranges the cosmic picture according to certain guiding principles of his own, but he is capable of regarding them as merely relative, or as expedients for getting about in the world, of the same character as the imaginary lines we draw over the earth's surface to mark latitude and longitude. Probably in a society lacking the feeling of inferiority there would develop only folkways—that is, customary ways of doing things which make for the smooth functioning of the social body and which are always kept subject to change when more expedient ways shall be determined—while on the other hand

such a society would have neither need nor reverence for the more rigid mores.

This suggests the proposition that in a society where each individual is complete, secure, and certain of himself there would be no need for religion. Apparently such a society has never existed on this earth. In his analysis of the origin of religion, Emile Durkheim stresses the contrast between the inferior, emotionally starved life which isolated individuals customarily led and the more intense, satisfying life in the group, particularly dwelling upon the feeling of power by which the individual is uplifted when he comes into close and harmonious contact with his group. This feeling of power both without and within himself is by primitive man associated with the social commingling of the group, is strengthened by action in common, such as ceremonial dancing, and from this feeling there develops a primitive religiosity, as another writer puts it. This something powerful which is shared by himself is through long ages projected out of himself, out even beyond the confines of the group, till it loses its nebulous character and eventually arises as man's anthropomorphic conception of god.

Whether or not we entirely accept Durkheim's explanation of the origin of religion, we must recognize the germinal thought—*i.e.*, the inferiority of individual life, superiority of social life—as both supporting and being supported by the Adlerian thesis. It is a matter of common observation that the gods are most called upon in times of tribulation, in crises and sorrows which emphasize the weakness, the inferiority of the individual. Man flies to god for refuge when confronted by some calamity before which human power appears inadequate. That is, man, feeling himself inferior, seeks compensation through the invention of an all-powerful ally. The insane who identify themselves with god are but seeking a further compensation, and it may be that the motivation of the paranoiac, the delusions of grandeur and of persecution, fancies of being Napoleon or Alexander the Great, may be just a part of that elemental religiosity which seeks the joining of the inferior self with some one superior.

Gods have been changed on the eves of battle, they have been discarded when they permitted disease and pestilence to trouble their people; the moment they cease to satisfy their worshippers, the moment they appear to fail "to produce the goods," their heavenly thrones begin to totter. Man craves completion, he wants to be all-powerful, perfect, divine, and only his gods can make him so. The course of man's development might be viewed as a blind wandering



through the ages, seeking the divine god-head, struggling through many deserts to find the spring which shall fill him with divinity. But each spring, at first clear and life-giving, seems eventually to grow polluted or die away in the sands, and the tribes of man move on, always seeking and never quite finding. Dumbly, repeatedly, man seeks that something infinite which shall round out the circle, which shall complete his life by giving it meaning. But as creations of human beings, the gods are tainted with the imperfections of their makers, eventually each stands convicted of his own inferiority, each is proven inadequate. Man can not make a perfect god, nor can he make one eternal.

What Everett Dean Martin says of the crowd well signifies the religious crowd, the church. "Hence the crowd is a device by which the individual's 'right' may be baptized 'righteousness' in general, and this personality, by putting on impersonality, may rise again to new levels of self-appreciation. He 'belongs to something,' something 'glorious' and deathless. He himself may be but a miserable clod, but the glory of his crowd reflects upon him. Its expected triumph he already shares. It gives him back his sense of security" (*The Behavior of Crowds, a Psychological Study*, Harper Bros., N. Y., 1920, p. 44). Later the same writer discusses the religious crowd-phenomena of revivals, maintaining that these revivals have a peculiar claim in offering compensatory prominence to an element usually disregarded in the community. "The gambler, the drunkard, the loafer, the weak, ignorant, and unsuccessful, whose self-esteem it may be assumed had always been made to suffer in small communities . . . had only to yield himself to the pull of the obviously worked-up mechanism of the religious crowd, and lo! all was changed. He was now the repentant sinner, the new convert, over whom there was more rejoicing in heaven, and, what was more visible, also for a brief time, in the Church, than over the ninety and nine just persons" (*idem.*, p. 77).

To turn only to the Christian religion, merely a cursory consideration of the words of Jesus and others is enough to indicate how strong was the appeal to the feeling of inferiority and the accompanying desire for superiority. "Ye are the light of the world," "ye are the salt of the earth," "blessed are the meek," etc. The twelve disciples were poor fishermen or workers who found it not so hard to leave all they had as did the rich young man. These same fishermen were greatly concerned as to their position in the kingdom, nor would they easily relinquish the dream that the kingdom should be of this

earth. The carpenter's son exalted the value of menial tasks, of humble service, and his words came to the slaves and the oppressed of the Roman Empire to appear like the conferring of an invisible crown. Within the church the humble folk were as good as their masters, all were children of the king, all should dwell in the many mansions of the father. To those to whom the joys and vanities of this world had been denied, the promise of immortality, of dwelling forever by the rivers of milk and honey, seemed peculiarly fair. Add to this the prospect of seeing their wicked oppressors sizzling in hell, and what more could be necessary to satisfy the craving for superiority?

He who has been of no importance otherwise may attain supremacy by way of the martyr's crown, and the early church offered this inducement. Even today holidays for saints keep us in mind of the exalted consideration to be secured through signal services to the church. As the organization grew richer, lands and moneys and high office were the reward of the chosen ones and a cardinal's hat became the symbol of power. As a variant among the wealthy monasteries the begging friars sprang up, distinguished by being different. They might own nothing, giving away that which they begged; yet in time, the novelty of their position wearing off, they sought power in the old way, and both Franciscans and Dominicans grew wealthy. The powerful organization of the Jesuits with their remarkable *esprit de corps* also attracted many to the church, and happy indeed might he be who became their general, for the strength of his position made him no insignificant plotter against the might of kings or popes.

The tangled threads which through many years wove the fabric of the Protestant Reformation may not easily be disentangled so that we may say that this or that was the binding skein which knit together all the others, yet it is possible to distinguish by even a casual glance the operation of that will to power which springs from inferiority. In this light the sale of indulgences appears as the merest bagatelle. The Emperor Charles, scheming to establish himself more firmly by siding with mother church, the rival bodies of the Dominicans and the Franciscans, petty politicians seeking the side which should bring them most gain, the strong national feeling growing up in Germany, coupled with increasing resentment at what was felt to be papal abuses, a pope who seemed to want nothing but money to gratify his tastes for luxury and art and who was quoted as saying that this myth called Christianity was a profitable one—these and other lines of interest needed only a personality on which to center the conflict.

The peasant's son Luther, the monk, the doctor of philosophy, with his trenchant pen and his stubborn pride, afforded this personality. It is interesting to contrast those early years in the monastery during which Luther tormented his soul with doubts of himself, in which he could never convince himself of his purity but continually questioned his own worthiness of salvation and gave himself over to prayer and fasting, with the later years of firmness, of strength in spite of sickness, of conviction of righteousness, of fearlessness in doing anything which furthered his guiding fiction, here the fasting, trembling monk upon his knees, there the reformer, burning the papal bull in return for the burning of his books by the Pope's emissaries, the peasant's son, the monk, in defiance proclaiming himself the equal of the descendant of the de Medeci, of him who held the keys of heaven and hell. There is little doubt that Luther sought and gained abundant compensation for his early years of inferiority.

Among many other examples, we may choose to notice for a moment the Puritan fathers. The passenger list of the Mayflower was drawn chiefly from the lower middle class, the small shopkeepers, small landowners, petty tradespeople. These people could not afford the vices of the upper class, so they fostered a spirit of condemnation and, fleeing to America where they could be more important than in England, they created an atmosphere as joyless as their hearts desired. Perhaps they would not long have chosen such an atmosphere had it not been that they felt their superiority to be attested by their asceticism. Various other sects have sought refuge in America and repeated the phenomenon of becoming more narrow and bigoted in the very atmosphere in which they might be expected to develop tolerance. The explanation possibly lies in the necessity of justifying their own creeds to themselves by maintaining their superiority, and their thinking to maintain this superiority by continuing in the way that they have begun, through the accentuation of their differences.

Fifty years ago the missionaries went into China. They sought to convert all the Chinese. They gained access to and influence with the poorest and most unfortunate. A Chinese student at Columbia, when questioned for an explanation, replied that naturally the upper class people had no desire to change the *status quo*—i.e., they were already superior and needed no new religion to enhance their position. The poorer classes were taught by the missionaries and given jobs at the missions until the term "rice Christians" grew up, expression of a popular belief that many were converted to the faith in order to obtain the benefits the missionaries offered. The educated natives

mounted higher in the social and political scale, so that today in China it is respectable to be a Christian. The inferiority complex has obviously been an important factor in the adoption of the foreign religion.

Out of lowered self-esteem rises the struggle for self-assertion. The man who feels himself sexually incompetent may turn misogynist, asserting himself by denying importance or attraction to women. The neurotic outburst of various purity movements, as well as the present "blue law" agitation, may to considerable degree be explained on the basis of the inferiority complex. One of the groups figuring in such movements is composed of those who, having tasted the joys of the world and feeling peculiarly the urge of the flesh and the devil, fear their own powers of control and seek to elevate themselves by dragging all men down to their own level of infirm purpose. They who see in a glass of wine the inevitable approach to a drunkard's grave, or in a Sunday movie the sure way to hell, imagine their own end, and to prevent the dreaded lowering of their own ego-consciousness which such a realization of inferiority should logically bring, declare that all men must follow that same path of degradation. Freud constantly emphasizes the fact that what is taboo is that which is desired, that we fear what we want. In addition to the class of rounders or near-rounders now reformed which is concerned with making the world good in spite of itself, there is the other group, also motivated by *minderwertigkeit*, of those who have never dared to be wicked, but always wanted to. These people, particularly, want to put human nature in a strait-jacket because, having never experienced them, they regard the fruits of wickedness as so much more alluring than they really are. It is this class that groans over "the wild young things," it is this class that looks on at dances and shivers with horror—the conscious expression of their repressed delight. Brill studied the results of a questionnaire on the subject of dancing and found that gross sexual feelings were chiefly reported by the on-lookers.

These two classes, the reformed rakes and the fearful ones, may not embrace all the patent-medicine reformers—they obviously comprise a great part of the total. They feel a tremendous responsibility for regulating the morals of the community and for taking care that their neighbors have no better time than themselves. Ceaselessly they make rules. In America they make laws. They are doing just what Adler says is done by the neurotic with a strong inferiority complex, binding themselves round with innumerable guiding fictions,

rules of conduct which shall enable them without hesitation to say that this is absolutely right, that absolutely wrong. They seek security from their own inferiority by a supporting network of prohibitions.

We will not pause here to make out what could be a very good case for the proposition that man's familiar conviction of sin rises directly from the feeling of psychic and somatic inferiority.

Let us briefly consider what this inferiority complex has done to the relation of the sexes, especially as regards the various forms of marriage. It has, of course, made rules, many rules. In one place that men shall exchange their wives on feast days, in another that young girls shall earn their dowries by living in the men's houses before marriage, in one that a man must marry his brother's widow, in another that widows must earn their livelihood as women of the streets, in civilized countries that women are divided into the good and the bad and that one shall be man's wife, the other his prostitute. Rules vary from place to place, degrees of incest vary, but the fact of incest, the fact of regulation remains. Nature's rules of seasons and of satiety have been discarded or distrusted by man, and before the elemental fact of sex he is terribly, pathetically afraid. Wandering into the realm of pure speculation we may surmise that the mystic fall of man, the unlimited sexuality which is hypothecated as arising after his attainment of the erect position and the development of the hand, has left a scar upon man's psyche, or has transmitted an undying fear through the racial unconsciousness. However that may be, certain it is that man is as pitifully afraid of sex—perhaps as absurdly afraid—as is the untaught savage who fears in the roaring of the thunder the threatened anger of the gods. He has felt himself so inferior before this great current of affectivity that he has desperately, blindly, sought to build up levees, dams, any form of protection, without ascertaining whether he is protecting the weak points or merely reinforcing the strong ones, seeking to restrain the river and prevent its overflowing the banks he has perhaps driven the channel deeper than need have been. The denial of sex, with the accompanying hyper-consciousness of sex, constitutes some of the ugliest excrescences upon American life.

The marriage vows were underwritten by the inferiority complex. If man completely trusted his own powers of attraction, the legal and religious demands of fidelity would sound like a tautological effervescence. Monogamy, with its accompanying prostitution, has developed into a system of locking two people into a narrow confine, with an underground passage usually available only to men. Those men



of greater sensitivity who have found the underground passage distasteful are equally hemmed in with the woman. The loveless man or woman who desires to keep the outward semblance of marriage may make escape practically impossible for the other. Such petty tyranny must be regarded as attempted compensation for sexual inferiority. It is, of course, quite possible that the inferiority complex will always prevent men and women from feeling secure without binding themselves to others and others to themselves. Men have lived so long in caves that some, perhaps all, have learned to fear to walk in open fields. If the first law of science, which is experimentation, could be applied to this problem, it might be possible to determine the extent of this agoraphobia of the soul.

Adler writes: "It is clear that this sort of psyche, directed as it is with especial force toward a heightening of the ego, will, aside from specific neurotic symptoms, make itself conspicuous in society because of its evident inability to adapt itself." There have always been revolutionary groups conspicuous for their inability to adapt themselves to the existing order. Two such groups today immediately come to mind, those represented by the proletarian and the feminist movement. The feeling of inferiority back of the labor movement will not be discussed here, beyond the suggestion that "minderwertigkeit" creates a desperate craving for security, and that nowhere in the world today is there security for labor. In regard to the woman movement, or problem, it is evident that through centuries of being regarded as the weaker vessel women have developed a tremendous inferiority complex, and that the radical feminist movements are a protest against this.

Men have for a long time helped women elaborate compensatory fictions of the glories of being a good wife, a good housekeeper, of the sanctity of being a mother, whether good or bad. But all the defense mechanisms of duty and fine phrases ceased to work the moment the Industrial Revolution began to secure to women the leisure to survey their condition and find out how unimportant they were. The old compensations no longer compensated. They had heard so often that the hand that rocks the cradle rules the world that they began to wonder if that were the only way they could rule the world, or if all they could do anyhow was to rock the cradle. A terrible doubt took possession of the feminine mind. They began to take stock of what they were doing and why. They found that their bodies were esteemed for the purpose of bearing men. Had not the great Napoleon declared women to be the possession of men, just as



the fruit tree was the possession of the gardener? Had not Luther proclaimed, "If woman die from bearing, let her die. She is there to do it"? Did not church and state demand that they produce "food for guns" and later "food for mills"? Their physical effort and a certain slight intelligence was also of use in making men comfortable. But their value as thinking individuals appeared to be practically nil. They began to wonder what they were getting out of it all. It is always a moment pregnant with possibilities when any part of an organization draws to one side and begins to wonder what they are getting out of it. To the women there came a mighty impulse to do something for themselves. It was not an impulse to do something against men, nor even to cease doing things for men. But they were driven out of the home to satisfy themselves that they could do other things than serving men. They wanted to rule the world by other means than the cradle. That same cradle loomed in the way; so long as it had to be rocked, it had to be rocked, and that was all there was to it. So the cradle was stored in the garret, and that creature, woman, appeared in a world hitherto acquainted only with girls, old maids, and mothers. And woman began slyly to wonder if the human race were worth perpetuating unless human individuals could have some sort of adequate life.

Development became the cry, self-development, the unfolding of personality, freedom! Glorious watch-words, new guiding fictions, the old inferiority feeling demanding a maximization of the ego-consciousness in another field. Now women are beginning to find that being a man's secretary involves almost as much slavery as being his wife, that working all day in a store or factory is not precisely synonymous with freedom. The man's world they have invaded is not much more satisfactory than the woman's world they left. However, they can not stop at their present half-way stage, nor can they return over the old path. They can not stop, no matter what happens to the "sacredness" of the American home, no matter how the birth rate falls. The will to power must drive them relentlessly on until they have struggled up to the last distant height of endeavor (to find it in the end perhaps only a humble plateau), until they have proved to themselves that they can do what men can do. In a universe offering room for variation it may be unfortunate that women have taken men for models; however, at present, the achievements of masculinity are the only possible compensation for the gnawing sensation of inferiority. When women have proved to themselves that they are the equal of men there will be no problem in proving it to men. The

lingering, politely repressed masculine feeling of superiority is based on the fact that women still feel it and by their imitation, even more than their revolt, acknowledge it.

On that unhappy question of superiority the following suggestive remarks are quoted for whatever they may be worth. "May it not be man's fear of the feminine principle itself which all unconsciously has driven the male to assume this superiority and swagger, a completely masculine protest, to use Adler's phrase, and to force the woman into the rôle he wishes her to play, for all nature affords proof that the female is not the passive dependent creature to which man has attempted to reduce her, but the dominating force, using the male for her own purposes, that of the race. . . . In self-defense may not the male have turned on her in order to preserve himself as an independent entity and to prevent himself from being absorbed by her?" (Dr. Beatrice M. Hinkle, "Arbitrary Use of Terms 'Masculine' and 'Feminine,'" *PSYCHOANALYTIC REVIEW*, 1920, pp. 29, 30).

When women have tried out the new forms of compensation and found them perhaps no more satisfactory than the old, they may with men come back to one or both of two very ancient forms of compensation. A new religion may arise, with more satisfying promises of immortality, with more nearly absolute assurance that the incompleteness of human life will be rounded out and made whole in another world. Or men and women may turn to the child and, through their dreams and labor for the greater life that he shall lead, find compensation for their own inferior lives. These two forms are deeply rooted in man's emotional life and must arise again and again among the fluctuating forms that change with the customs and inventions of the times.

Two other considerations will close these desultory remarks. It is well-known that the various animals which have lived upon this earth were unevenly equipped in powers of protection. Those not developing adequate compensatory devices or characteristics lost out in the struggle for survival. The tiny eohippus could not fight, so he learned to run away, and developed incredible swiftness. The puny creature, man, learned to stand upright, to grasp a stick, to hurl a stone. The upright position alone gave him a tremendous advantage over his enemies. But it was the opposition of the thumb and fingers, the use of the hand, which taught him ingenuity along more lines than other animals could know. Associative memory aided him. The neocortex, the new brain which changed the shape of man's fore-

head, may be said to have developed as the compensation for his inferior physique.

The last consideration is also a question of the brain. If the brain must always offer man the chief compensation for his very inferior body, then education, rightfully considered, is but the process of discovering suitable compensation for each individual. Viewed from this standpoint, the folly of education *en masse* appears, and also the necessity of offering the growing child freedom as well as facts. Only through adequate compensation can that mythical creature, the normal human being, be approximated. The social scientist, interested in the functioning of intelligence in social life, has need to give his critical attention to education in the attempt to discover adequate, socially valuable compensations for the inferiority complex, instead of the all too frequently inadequate and harmful forms of today.

## A PSYCHOPATHOLOGICAL STUDY OF FRANZ MOLNAR'S LILIOM

BY GREGORY STRAGNELL, M.D.

NEW YORK

When *Liliom*<sup>1</sup> first appeared in 1909 the play was a failure. Bewildered audiences rejected it, although it was the product of a favorite playwright whose other works, some tinged with fantasy, they thought they understood. Here, as in other plays, the author has blended fantasy and reality with such skill that at first glance it is difficult to separate them, a state of affairs frequently encountered in the mind of the neurotic.

I shall divide the play into two distinct parts, a separation which at first may seem arbitrary. We shall see that when Liliom at a certain point in his life is confronted by problems which seem to be insurmountable he goes into a profound retreat. Examples of similar situations are seen in the neuroses. Again we see that sleep is frequently utilized as a hiding place from reality. One hears the expression, "I sleep to get away from my problems." So we can look upon Liliom's method of escape as we like—sleep, neurosis, or just a projected fantasy. At a certain period in the play we find him out of work, his wife is going to have a baby, and his pal, Ficsur, proposes that they commit robbery. He sees his way out of the problem, yet he has not the courage. This is the situation at the end of the third scene, when he lies down on the couch and buries his head in a pillow. From this point on we can look upon the play as a fantasy of Liliom's. We can follow him attempting to fulfill his wishes, encountering obstacles and even creating a fantasy heaven. We can call it a dream, for many dreams are not unlike this one. After noting this division, I shall handle the material in the play as a whole and analyze certain points as they appear and present some of the underlying motives, cravings, and dynamic factors. Certain acts and situations shall be considered as symbolic. From this point of view many obscurities are clarified and the entire play gains co-

<sup>1</sup> Molnar, Franz: *Liliom*, A Legend in Seven Scenes and a Prologue. New York, Boni and Liveright.

herence. The title of the play, *Liliom*, a legend, gives us a clue to the fantasy content. A legend tends to represent reality through the use of symbols. These the legend has, in common with folklore, the myth and fairy stories.

#### THE PLAY

Liliom, literally translated from the Hungarian, means Lily, which is a synonym for a tough. He is employed as a barker for a merry-go-round in an amusement park in Budapest, where he fulfills the dual function of bouncer for the undesirable and of entertainer for the young girls who are sought as patrons. Two of these girls, Marie and Julie, have been riding on the merry-go-round and Mrs. Muskat, the owner, is offended at the attention Liliom has shown to Julie. She follows the girls after they have left and upbraids them, venting most of her wrath on Julie, on whom it seems Liliom has bestowed most of his attentions. Julie resents the accusation that Liliom has put his arm about her, and anyway he did it to all the girls. Liliom comes upon the scene and is annoyed at the domineering, possessive attitude Mrs. Muskat has shown in her quarrel. She asks him to throw Julie out if she should come to the merry-go-round. This order he resents and finally becomes interested in Julie. Mrs. Muskat discharges Liliom, who in turn intimates that he will beat her up as he did "that Holzer woman, who I sent to the hospital for three weeks." When Julie attempts to console him he tells her not to pity him or he will give her a slap in the jaw.

Liliom asks the girls to wait for him while he fetches his clothes. Julie decides to get rid of Marie and finally is left alone with Liliom. She knows she will lose her job by remaining out late. Liliom and Julie are left alone in the park. He finds out she is hungry, yet she refuses his invitation to supper. In trying to find out the kind of girl she is he braggingly says, "I can have all the girls I want. Not only servant girls, like you, but cooks and governesses, even French girls. I could have twenty of them if I wanted to."

Two policemen making their rounds question Liliom and Julie. One of them warns Julie that she is in bad company; that all Liliom wants is her money; she had better go home.

In the course of the conversation Liliom asks her if she would be afraid to marry him. She says, ". . . if I loved any one—it wouldn't make any difference to me what he did, even if I died for it." Later he asks her, "Suppose you had some money and I took it from you?" "Then you could take it, that's all." This scene closes with the

white acacia blossoms drifting down from the tree to the bench. Liliom speaks, "white acacias," to which Julie replies, "the wind brings them down."

Liliom and Julie take up their abode in a shack with Mother Hollunder, who is Julie's aunt. For two months they live there. Liliom refuses to go back to the merry-go-round, although Mrs. Muskat asks him to return. He refuses to do any work. He beats Julie, who defends him, saying, "He is not bad and can not do any work because he has not learned a trade." She insists that Liliom's beatings do not hurt her. Liliom has found a pal in Ficsur. While Mrs. Muskat is urging him to return to work Julie takes Liliom aside and hesitatingly tells him that she is going to have a baby. He is thrilled at the prospect—he turns down Mrs. Muskat's offer, for he has been told by Ficsur that a lot of money can be made by illicit means—a robbery. He addresses himself and his old life when he turns to the merry-go-round and exclaims, "I am going to be a father!" He flings himself on a sofa and buries his head. Julie covers him with a shawl and the scene closes with the droning of the organ.

At this point it may be said that he goes into a psychological retreat, a dream, or a neurosis. He is beset by his problems. In his unconscious he attempts to work them out in the scenes that follow and he goes from one to the other, ever failing to fulfill his desires on account of the obstacles, and each time goes into more profound retreats.

I shall proceed with an analysis of the play from this point on, and then deal with some of the material in the preceding portion—the part dealing with reality.

#### THE FANTASY

Liliom seeks security, he can reach his goal only if he has money. We find him in consultation with Ficsur. The two of them, between the refrain of a thief's song, which is a cloak to prevent their being overheard by the people in the studio, discuss the project. Julie hovers in the background. We shall look upon her as a dual figure in reference to the proposed crime. It is for her he wants the money and yet he knows she would oppose the methods which would be used to secure it. In disclosing his scheme, the robbing of a cashier at a lonely railroad embankment, Ficsur suggests that a knife be run through the man's ribs. Liliom does not like the idea of killing the man. He asks, "Does he have to be killed?" Here he



shows the cowardice which is always present in sadistic states. The underlying fear is compensated by the sadism. While the discussion of the technic of the robbery is going on a policeman enters. We see symbolized the father emerging from the background. He wants a picture of himself, symbolically seeking his son. Liliom's attitude toward the father is an ambivalent one, fear and hatred. He is fatherless and has an augmented hatred for the symbolic father who represents the law, the law which makes him a bastard. This is shown clearly in the embankment scene which follows. Here the policeman is the father who represents the law which may step between him and his object—money. The details of the robbery have been decided and Liliom has stolen a kitchen knife and hidden it under his jacket over his thumping heart. Julie detains him and tries to find out what he has concealed. He tells her he has nothing but a pack of cards. This pack of cards plays a rôle on two future occasions in the fantasy, each time furnishing the nucleus for a subterfuge when Liliom is on the brink of achievement or discovery. Each time the act which is to follow embodies a vital conflict.

In the fourth scene we come upon an embankment, in the center a red and white signal flag. Here the conflict raging within Liliom is symbolized. The red deed to be committed and the white state of inertia he has been in during his unemployment. A red signal lamp gleams, portraying his sadism. In an earlier scene one of his admirers presents him with a red carnation and later we shall see red appearing in his punishment. Liliom and Ficsur watch the vanishing train. Liliom is fascinated by the snorting engine. "When you stand there at night it snorts past you and spits down," he remarks. "Yes, the engine. It spits down. And then the whole train rattles past and away—and you stand there spat upon—but it draws your eyes along with it. Yes—whether you want to or not, you've got to look after it—as long as the tiniest bit of it is in sight." In this graphic representation we have much revealed of Liliom's problem.

The engine which snorts and rattles and spits down and goes on "to Vienna and farther" represents his father, who came and was responsible for Liliom and went away, spat down on Liliom and his cast-off mother. Then society took over the father's attitude and ever since had been spitting down and looking down on Liliom and then on their way. "Swell people"—who "read newspapers"—"and smoke cigars" and "inhale the smoke." This was Liliom's subjective attitude toward society and centralized in the symbolized attitude toward the father. Here we get the beginning of Liliom's

great feeling of inferiority; an inferiority which led to a compensating mechanism—his sadism. The speeding train symbolism is overdetermined. It also represents the possibility of flight from the situations which he could not face.

Everything in the play tends to show that Liliom's inferiority was of a sexual nature and more definitely originating in the gonadal sphere. His fatherlessness caused him to wonder about his sexual origin. We see his compensatory mechanism displayed in many ways; in his strutting about trying to intimidate others; in his many sexual conquests, to convince himself of his potency, and finally in his intense glee at the proof of his potency when he learns that Julie is to have a baby. His joy is not due to the coming of a new love object, but solely to the assurance of his ability to beget the child, thus stilling his unconscious doubts which had gnawed at the core of his being and which had been responsible for his apparently irresponsible behavior. Here we have a clue to one of the underlying factors in sadism—gonadal inferiority. The gonadal compensation finds outlet in the muscle erotic which on a physical basis releases tension. This release of energy is analogous to that of the sexual act, yet belonging to the lower infantile pregenital levels. For a male to exhibit a certain amount of aggression is considered normal. This is tied up with the archaic "marriage by capture" or the general attempt of the male to subjugate the female. On the other hand, for the male to seek a certain amount of energy release through the vicarious muscle erotic route is related to the general muscular development of the male. The sado-masochistic component is so manifest in Liliom that it may be well to explore for some of the fundamental causative factors. Frequently we see boys inflict pain on the mother. This tendency we usually find associated with exhibitionism or a desire to attract attention. Being bad or quarreling with the mother will frequently attract more attention than being good. It causes concern. In these cases we find that "being good" or doing the done thing is avoided partially from a feeling of inferiority and partially as a gratification of the infantile tendency to attract attention. The pain caused to the mother or the female is closely associated in the child mind with the actual sexual act.

To return to Liliom. He is fascinated and must watch the train. He wonders. He wonders about his own paternity. Who can the father be who intimidated his mother, spat upon them and thundered by?

Again we encounter the playing cards. This time on the brink

of the crime. The two would-be assassins play cards. The game, starting with a few coppers, finally causes Liliom to lose all of the proceeds from the plunder to be. He loses before he has secured the spoils.

The victim finally appears, but he foils the attempt at robbery. The police appear and Liliom attempts to run away. He finds that escape is impossible and plunges the knife into his own breast. He seeks a final retreat—death. As he was left fatherless, so he attempts to leave his child without a father. Completing the pattern, another frustration and another retreat. This final act is the prostration before the potent father imago—the law.

The attempted suicide did not result in immediate death. He is brought back to the studio and endeavors to explain to Julie. He speaks of the final reckoning. He is trying to square himself with his conscience. He tells her he beat her because she cried—on his account. Then his inferiorities come to light. "I never learned a trade—what kind of a caretaker would I make?" He refused to go to work, as so many neurotics do, for fear of showing up some deficiencies, so they rationalize by saying they are too good for the job—they are "artists." This shows an additional compensatory mechanism on the positive side. The artist implies a superiority. Liliom further discusses this subject when he says: "It's true, I'm not much good—but I couldn't be a caretaker—and so I thought maybe it would be better over there—in America—do you see?" Flight, further flight was contemplated. And in his final speech doubt appears, the life-long doubt he had had of himself, and reflected in turn to all those about him. "... I was right . . . you mustn't always be right—Liliom can be right once, too. It's all the same to me. Nobody's right—but they all think they are right. A lot they know!" Doubt, defiance, and an effort to prove his potency—his being right.

In Julie's speech to the dead Liliom she confesses her love for him. He beat her—yet she loved him. I shall discuss this masochistic mechanism in Julie at another place. She was the complement to him. That is why she sought him out even though she knew of his brutality. She foresaw unconsciously what was to come when she spoke of the falling white acacia blossoms, blown down by the wind. The white blossoms herself, and he the wind. Freud<sup>2</sup> discusses this mechanism of masochism in great detail and he shows how the "being beaten" has a direct sexual significance.

<sup>2</sup> Freud, A Child is Being Beaten, *International Journal of Psychoanalysis*, Vol. I, No. 4.

Death does not bring the retreat Liliom sought. The hounds of heaven snatch him away from his looked-for security. [One of my patients recently had the obsession that she would live on forever, the others would all die (find security) but she would live on (be obliged to face her problems forever)]. There was that constant fear that he could not succeed in meeting his obligations due to his feeling of incompetence, nor could he completely escape.

So Liliom is arrested by God's police. His concept of heaven is based on his projected idea of a class heaven, as revealed in his discussion with Ficsur. For him there are only the magistrates, and so he is punished by his own concepts. God's police tell him that he is wrong when he thinks "that simply by thrusting a knife in your heart and making it stop beating you can leave your wife behind with a child in her womb." His conscience devises its own punishment.

He is led into the suicide department. (The relationship between sadism and suicide<sup>3</sup> has been discussed.) Here he encounters various qualities of suicide. Even here the various levels of self-destruction have a class quality. When the magistrate bids him to "stand up" Liliom resents his being treated as inferior to the suicide who preceded him to the docket. "You said *please* to him." On being questioned his bastardy is revealed. He was called "Zavocki—after my mother." The magistrate tells him the knife will be returned to him when he returns to earth. What! Even here no refuge. "Do I go back to earth again?" he asks in astonishment.

The only wish which he expresses is to be able to "break Ficsur's head for him." Ficsur who ran away and left him to face his problems alone. When he is pressed as to what his real wish is, when he is told that he must first earn his rest, he tells the magistrate that "I want only—to sleep." If he could only sleep. If he could only have a final retreat which even in heaven is denied to him. When further questioned he tells the magistrate, referring to Julie ". . . and because she was right I couldn't answer her—and I got mad—and the anger rose up in me . . . and then I beat her." He could not face the wrong he felt in himself. It would emphasize too strongly his feeling of inferiority.

The kindly magistrate tells him he died because he loved Julie—but Liliom reminds him he died because he would not be a caretaker. He could not face his own cares. Liliom was right. He did not

<sup>3</sup> Swan, quoted by Arthur H. Ring, Boston Medical and Surgical Journal, December 1, 1921.

want to be a caretaker, for he felt that he could not come down from the station of "barker in an amusement park." He tells the magistrate that "any roofer can fix a roof. It's much harder to be a barker in an amusement park."

He is told that he will have to spend sixteen years burning in the crimson fire until his child is full grown. He is punished as he should have liked to see his father punished. Here the hate mechanism and the repentance compensation is shown. An interesting point in passing is the red fire. The red is a symbol for his hate, for his sadism, for his regret, for his self-punishment. Fire and water have been used from darkest antiquity as methods of purification by lustration. Certain American Indian tribes leap over burning fires at ceremonial rites; the burnt offerings at the altar; the cremation by burning in primitive tribes was a common custom, and finally the notion of purification by fire in hell comes from this same lustration ceremony. Many other cult ceremonies are related with fire and burning.

Liliom is to burn for sixteen years and be put to the test of returning to earth to do a good deed for his daughter when she has attained womanhood. He is to find the method by himself. No aid will be given him. He must work the problem out by himself. How like the neurotics who go along for years with conflicts surging in their souls. Hatred and doubt, repentance and self-torture, and then when they attempt a solution—failure. Failure from inability to effect an adjustment from a feeling of inadequacy.

When the sixteen years have passed the heavenly police (cultural conscience) bring him back to earth to solve the problem by doing a good deed. He meets his fatherless daughter. He finds that Julie has woven a myth-like story about his daughter's father—himself. Any allusion to the real character of Liliom which would tend to disillusion Louise his daughter is bitterly resented by Julie. He tries to gain the interest of Louise. For the third time he resorts to the playing cards when in the midst of a conflict, and something is at stake. In the first instance there was the danger of discovery by Julie of the secreted knife; in the second his fear of being caught in the robbery, and finally the danger of not being able to do a good deed for his daughter. The cards are used as a talisman. Primitive peoples and children frequently resort to this form of animistic protection. Liliom, who did not have enough confidence in himself due to his feelings of inadequacy, tried to summon the cards to his aid, to bring him luck. His trust was misplaced. They proved an evil



talisman. Failing in this effort, he shows her a star which he has stolen from heaven. The star is wrapped up in a red handkerchief. Again we encounter the symbolic red and white. The white for his own impotence and his daughter's purity and masochism, as the white acacia blossoms represented the mother, and the red sadism (infantile energy) and punishment. When Louise insists that he be off, he slaps her! He reverts to his sadism, to his infantile sex expression. He is unable to master the situation. His anger (with himself) at his inability of not being able to do what he should like comes to the surface and the tension is released by the slap or the blow. The muscle eroticism is brought into play. Muscle eroticism belongs at the lower levels and is closely allied with the mucous membrane eroticism of childhood. It also falls into the lower archaic levels phylogenetically when intense muscular effort was associated with the physical pursuit of the sexual object, and also when muscular effort was one of the few avenues of sublimation for the sexual impulse of primitive man.

Before we dispose of Liliom I should like to go back to a point raised in regard to the gonadal inferiority of Liliom as being one of the main factors in his behavior. So far I have left it on a purely psychic basis. There is one rather convincing point which would tend to show that there was an actual organ inferiority back of this which was reinforced by the circumstances of Liliom's conditioning. We know that deficiencies in the gonadal chain in the male lead to pituitary compensation. This is shown in the eunuch and in various organic gonadal inferiorities. Recent workers in endocrinology in studying the physiological functions controlled by the pituitary have rather definitely proved that this gland is the seat of periodicity for the organism. Appreciation of rhythm and anything pertaining to time are controlled by the pituitary. The innate musician or poet has a well-functioning pituitary. Here we have a clue to Liliom's choice of occupation as a "barker" and "bouncer" on a merry-go-round. The music led him to his choice of occupation, his pituitary cravings for rhythm and music being gratified. As a "barker" his infantile exhibitionism and oral erotic were satisfied. As a bouncer he incorporated his sadism into his occupation. As a further note of interest, Dr. Swan<sup>2</sup> of Cambridge states that atrophied testicles are frequently found in men who have committed suicide. "The antithesis of the wish to beget life is to destroy it."<sup>4</sup> There we have epitomized the bipolar attitude so

<sup>4</sup> Ring, Arthur H., *ibid.*



well shown in Liliom's joy at being able to beget a child and yet his craving to take his own life.

Julie knew that she had found what she had unconsciously sought in Liliom. She could die for the man she loved. This is beautifully exemplified in the scene between Louise and Julie after Liliom has struck Louise. She tells her mother, "Mother—the man—he hit me—hard—but it didn't hurt—it was like a caress . . . just as if he'd kissed my hand instead. . . ." With these words she hid her face. The blow is as a kiss, an infantile erotic manifestation, a pregenital erotic which is an outgrowth of the suckling erotic of the infant. The reason she hid her face was the unconscious shame she associated with sexuality which was being repressed and gaining an outlet through symbolization. Children think of sexuality as an assault. That is shown by the frequency of assault dreams in girls. Julie's final words are, "It is possible, dear—that some one may beat you and beat you, and not hurt you at all."

So we can look upon *Liliom* as a tragedy of souls unable to fit into the world of reality. In their attempts at reliving their infantile patterns they were goaded on by infantile trends which came out one time in this way, one time in that way, but always there was an endeavor to relive symbolically the days of childhood and yet never knowing what it was all about.

117 WEST 58 STREET

## CONVERSION EPILEPSY

By EDWARD H. REEDE, M.D.

WASHINGTON, D. C.

The wish to realize a finality, in the diagnostic disposition of human ailments, has always been an expression of the universal tendency of the human mind to systematize its knowledge. The ease of rationalizing, by the logic of analogy, leads to the grouping of like with like. Apparently similar masses of phenomena are labeled and docketed and made identical by force of thought. Once catalogued, tradition supports conviction, and conclusions become premise facts for succeeding thinkers, and review is abolished.

No class of symptom data has been subjected to this process of categorical molding in greater degree than those convulsive phenomena and consciousness defects which go to form the concept of epilepsy.

Whatever may form the central core of this massed phenomena is not yet evident, but psychoanalytic approach has begun to split off a portion of this mass, and to appropriate it to itself as properly belonging to the general concept of a neurosis. Certain epilepsies conform to all the criteria of the neuroses and respond to the analytic therapeutics of a neurosis with equal success. For purpose of identification these neuroses may facilely be ticketed conversion epilepsies.

Such a case of "conversion epilepsy" because of its resemblance to the accepted idea of an idiopathic and incurable convulsive condition, because of its mistaken identity from the viewpoint of treatment for a period of fifteen years, and because of its relief by analytic procedure in the course of six months, and the maintenance of freedom from convulsion during a succeeding two years, and at the present time—such a case seems appropriate for use in illustrating certain of the mechanisms of the neurosis as formulated by the new school of American Psychopathology.

Although the convulsive seizure dominates the picture of an epilepsy, yet the intrinsic reaction which is the fundamental fact is a defect in consciousness. "Disturbances of consciousness of the general nature of assumptions of less clear conscious states tending to unconsciousness represent a distinct reaction type" (White).

"Unconsciousness is a flight from reality just as drunkenness is, only it is a more successful flight and so represents a much greater necessity and therefore a more serious lack of capacity for adaptation" (White). "While the general principle of the reaction by unconsciousness is that it is a flight from reality, nevertheless the reasons which make such a flight necessary are different with each individual." "The particular reason in each individual case is exquisitely personal" (*ibid.*).

Reality is fled from because it is pain-producing. The pain arises from the impact on consciousness of the total reaction of the organism to reality as interpreted by its proprioceptors. This total reaction involves the reality contact on the receptive inlets, the emotional visceral and mental preparations, and the reality resistance against the application of the mobilized energy through projective outlets. Pain may arise from any one or from all of these phases of energy transformation and discharge.

A toughness to endure emotional pain seems to be a prerequisite of civilization. Excessive tenderness is the secret of the asocial conduct of the neurotic. Whether this tenderness is a defect in germ plasm or an acquired characteristic remains open to decision.

The patient, whom we will call A., is a girl, aged thirty-three, by occupation a clerk. Frequency of major attacks had recently incapacitated her for active work. General convulsive seizures had appeared at sixteen. Economic necessity had forced her to work at nineteen. She became a capable clerk, but the office confusion incident to her frequent convulsions had led to her release from the first occupation at twenty-four. Her mother's death about that time was attended by an exaggeration of her symptoms. She, however, doggedly refused to give up, got a new job, and in spite of daily "panics," daily minor convulsions, and frequent typical epileptic seizures, attended by injury, tongue-biting, after-headache, and stupor, she kept at work until the handicap proved too much for her physical powers of endurance. The constant apprehension of an attack and the resultant anxiety kept her in an emotional maelstrom.

Later investigation revealed the preëpileptic years as falling into two periods. A period beginning at seven of great emotional stress with conduct of the anxiety type, a second period beginning at thirteen of petit mal and minor convulsions culminating in grand mal at sixteen.

Analysis demonstrated a continuity of character from first to last, dependent on the phyletic synthesis of experience organized into the

psychic structure of character. Action patterns of energy discharge from the beginning were integrated as parts of this structural character. Out of experiences arose symbols, which acted as containers of the ambivalent forces of the experiences. These action patterns, infantilely appropriate, and these symbols, also infantilely appropriate, became fixations, and were carried over into mature life as inappropriate and handicapping means of energy formation and discharge for her adult life. That is to say, there was psychic anachorism and anachronism.

In this case the "conception of the unconscious as a container of the phyletic history of the organization of the psyche in action pattern symbolization" (White) was fully borne out. This was true of the correlative "that standards of conduct are an integral part of the action pattern symbolizations" (*ibid.*).

The repressed emotion in this case was the result of that form of fear retraction of the organism known as shame. The primary determinative instinct was the pleasure motive of infantile sex desire. The temptation object as a symbol rapidly became ambivalent, and although the desire component served as a determinative, yet so overloaded was it with the higher psychic level product of shame, that neither in conscious reverie, deliberate thought, associative recall, nor dream could the temptation symbol exert any dominant affect but shame. It was as if the ambivalent ratio of pleasure to pain had become 1 to 1,000. The release of the sex instinct has never passed beyond the stage of mental tolerance. The relief of the patient seemed to depend on the neutralization of the shame reaction. There never has been any evidence that the convulsion served as the surrogate for sex satisfaction.

In handling this case the chief therapeutic lever was the idea "of extending the field of conscious control" (White).

The physician was faced in the beginning by the last psychic formation, the maze of the vicious psychic cycle, where the convulsive pantomime had become the symbol of shame, and each convulsion increased the fear, and each fear hurried on a convulsion, the nuclear complex functioning as a perpetual intake valve, by supplying new increments of energy, without revealing its hidden reservoir of supply.

The efforts of the patient were all in the direction, by every dexterity, of keeping her feelings free from shame. To forget each attack, to occupy her mind with antagonistic material, to hold each muscle as stiff as a sentinel, and to move like a jester on the brink of

a precipice with his cap and bells over his eyes. To extend the conscious field of perception and at the same time to develop a toughness to withstand this perception was a preliminary exercise. The family physician in the case was of untold value as a coadjutor in this preparatory stage.

The deeply grounded idea on the part of the patient that her ailment was the result of an ingrained explosive disease which had to break out at intervals had to be dissolved. The replacement of this by the idea of the convulsion as a gesture in response to an environmental attack masked by the symbol was greatly aided by the fact that a test word was found which would initiate a convulsion. This proved convincing to the patient—enlisted her coöperation.

Conscious recall went back scarcely beyond the age of sixteen, and most indifferently at that. Her most active recall was about the age of twenty-seven, when she had been told that if she married she would bear epileptic offspring, or that a convulsion would surely terminate the pregnancy prematurely. Her work had then become her whole life, and gradually that had been taken from her. She was very miserable.

Her family consisted of a father, mother, a younger sister and brother, and an older sister and brother. The father was stern, given to sudden rage, and was a terror-producing symbol of authority. The mother was gentle, submissive, showing signs of great anxiety when worried, and ruled by registering anxiety. To cause worry to mother was a retroacting punishment. The patient was a sensitive, affectionate child, somewhat hurt by having to wear her sister's old clothes. She was always afraid of the dark.

There was a complete amnesia to direct questioning concerning any critical incident in childhood. It was through the presence of a bunch of laurel in a vase on the physician's table that a clue was uncovered. The sight of the flower produced a panic. By "panic" the patient indicated a combined medley of sensations, including an epigastric sensation, a whirl of thought, and the fear of impending loss of control. Later the word "laurel" was found to be capable of initiating a grand mal.

The idea "laurel" was used to develop an increased tolerance to mental pain. Gradually she was able to admit the thought and to endure the blind terror incident thereto. Finally in a nocturnal attack she deliberately introduced the word "laurel" and at once had a phantasm carrying an important reminiscence from the period of seven years of age.

This reminiscence was profoundly important both in itself and in the rent which it left in the amnesic wall.

This childhood episode was a drama in two acts. The first act concerned a play of emotions in the laurel thicket between herself, a boy of thirteen, and a neighbor girl. Imitation of the boy and girl led to a heterosexual incident between the boy and herself, the action pattern of which ended in pleasure and power sensations. This completed instinctive act formed of the boy B. a temptation symbol, which under substitution disguises was to recur for many years. It was to determine the entrance of heterosexual impulses into the affective field.

The second act of the drama resulted from the entry of the neighbor girl's mother into the home as the censor and informer, the resulting anxiety of the mother, and the consequential exercise of the father's punishing power. The mother said "she had disgraced the family." The higher psychic level reaction of shame now censorially amalgamated itself with the primary incident, producing an ambivalence in the temptation symbol. Thenceforth it became both a lure and a dread. The neighbor became the symbol of the censor and was to reappear many times in diverse guises. A religious element was somehow injected into the paternal symbol at this time.

The conduct of the child henceforth changed from moderate tomboyishness to a timid prudery and a sensitiveness to criticism.

The appearance of evil became important in avoidance. Shame thenceforth prevented any similar drama. She avoided the boy and the girl.

The first act of the drama as an action pattern had been completed and stored as determinative of instinctive satisfaction. It became a motive of dreams, but dreams ending in shame and terror. Night terrors appeared without memory of the cause of the terror. She would run to her mother in the dead of night, meet reproof instead of comfort, and was led to think she was somehow queer.

These dreams were to recur in clearer form later and to enclutch reality in their tentacles. The mother's prudishness and her own bashfulness combined to keep her in a great ignorance. At about sixteen she reproduced the incident in a dream where the symbol B. was carried by a neighbor. Her mother was horrified when she asked if conception could occur in a dream, reprimanded her for improper conversation, and left her terrified. After this she could not pass the neighbor's house nor meet him. About this time her mother said she would rather see her daughter killed than to meet the fate of a neighbor girl who had been in trouble.



The dreams were still recurring in modified guise at the time of admission. Then they concerned B. being found in her bed on retiring, or attempting to break into her room, always ending in terror-stricken flight and a profound shame on awakening. They never entered reverie.

The censor symbol, the neighbor girl's mother combined with her own mother, entered dreams as a landlady at the door. In reality, her mother reproached her for holding a boy's hand about seventeen, and a boy's mother had refused to let him go with her because she had fits. Thereafter meeting this mother or women like her or indeed a censor symbol would induce an attack.

Later still a man in the house where she lived became a symbol B. and caused great anxiety, terror dreams, and grand mals. All these are threaded on symbols arising out of action pattern one.

The second important occurrence was uncovered in association to a phobia for mad dogs which came back as a reminiscence from the ten-year age. At about the age of nine a homosexual play into which she was tempted by an older girl was discovered by her mother. She was told that she "was worse than a dog." That night after she was asleep her father came to her chamber and lashed her while asleep with his leather razor strop. She became almost mad with terror. The mad father and the word dog linked up in some way so that her phobia for dogs was emotionally identical with fear of him. At ten she would wait until some adult came along before she dared go to school. She would then tag along in his shadow, alert for sign of danger.

The father as a symbol of authority appears strongly from then on. The older girl become an ambivalent symbol of temptation and shame as had symbol B. Friendships with girls are made only with anxiety. And at the period of admission the employer as an authority symbol created panics and grand mals. Previously a school-master had fused with this symbol.

The third critical occurrence was remembered in association with the image of a cat which appeared as a part of the aura of general attacks. This came about the age of eleven. She was now a very timid, sensitive, shrinking child with a tendency to religiosity. Evil thoughts were rated as sins. Part of her duty was to bathe her younger sister. Once an irresistible impulse came to embrace the child, improperly as she thought. She overcame the wish, was ashamed of herself. But that night she had a dream in which her pet cat took the rôle of the sister. She awoke again terror-stricken,

developed a phobia of cats, would have nothing to do with her kitten, and became nervous if a cat came in the room. Later cats brought on panics.

The fourth occurrence which dovetailed into all the previous emotions of shame, the heterosexual act, the homosexual act, and the evil thought was one of voluntary muscle use. She was now twelve. The older children with some friends were holding a spelling bee around the fireplace. The mother was there. Each propounded a new word. She that day had heard a word whispered by giggling girls at school. It was meaningless to her. The word was the school-child argot for hermaphrodite. With some pride she offered it. It proved a verbal bombshell. She was hurried to bed in disgrace. She was unable thereafter to meet the boys who had been present. Moreover, she developed a slowness of speech, an endeavor to think twice before she spoke. Considerable tension developed in vocalization. Sometimes she feared she had misspoken and became confused. This fear of misspeaking later caused confusion in class recitation and seems to have motivated the spasm of the lips and vocal chords which appeared at thirteen as the first minor convulsion.

The shame attached to the word hermaphrodite was to gain still greater personal importance. She learned what it meant. About this time her first menstruation appeared. Her mother acted furtive and ashamed about it. The child thought it was a personal idiosyncrasy in herself. She thought it might be a sign that she was a hermaphrodite. She was not warned of a repetition. It did not recur for six months and then thoroughly alarmed her.

It was at this time that the first spasm occurred in school when the man teacher called on her to recite. Thinking that she was unnatural, that it might be revealed by a mis-speech, and menstruating at the time, she became confused in recitation and her mouth pulled. She used every effort to conceal her face. Later, when she could hold her face straight, her legs cramped and she could not rise to recite. These spasms seem to have been avertive muscular efforts to conceal shame. She was now thirteen.

Up to the time of the spasm her whole life was an attempt to avoid and to forget the elements of the past shame. After the spasm this began to usurp her thought with no abatement of the dread. About six months later she had a spasm of the arms at home and broke the dinner plates. She had concealed from her parents all the school nervousness. The family doctor is called. She is taken out of school and begins the life of a shut-in, avoided by the other chil-

dren. Her grandmother is overheard to say, "Poor A., she will finally go crazy." The child believed this.

From thirteen to sixteen she is kept from school, is avoided by other children, is under medical treatment, is pitied by the family, and is introspective and anxious. She is timid all the time, has terrorized periods, has local spasms of face or arms or legs with whirling of thoughts, but no general convulsion or loss of consciousness.

At sixteen medical opinion links up dysmenorrhea and increased nervousness at periods with uterine defect as a cause. She is sent into a hospital for a cervical dilatation. A gynæcological examination is made without ether. This becomes the determining moment of the flight from reality. She has a complete general convulsion with loss of consciousness upon this impact with reality.

From that time on the complete picture of flight from reality is structuralized as an action pattern to be used when the Plimso!l mark of emotional overloading is reached.

This unconscious action pattern is perceived by consciousness as the symbolic conviction of despair. It means unnaturalness, ostracism, incapacity, impending insanity, social pariahship, and ultimate dependence and failure. Life becomes a struggle to exist under handicap with the growing wish to die and be free. Why life is not simply snuffed out must be due to a deep phylogenetic anchorage in vegetative and archaic heritage.

From sixteen to thirty-three the record is the conscious struggle as outlined. Amnesia has ruled out the shame of immorality, an equal shame based on disease has taken its place. The character becomes *pur et sans reproche*, religious, puritanical, prudish, and rigid. Retraction occurs from all contacts with reality. Life seems simplified. If she were well all would be well. Heredity becomes a balm. The father has left the family Lares and Penates and wandered after strange gods. She is unnatural because he is unnatural. It is fate. But why should she who is blameless be thus punished? There is no answer but prayer. Prayer is all that remains. It is prayer she thinks that keeps her going, lame as is the progress.

The credit for the success in this case goes first of all to the family physician, who, being convinced where the high road lay, sturdily withheld the patient from turning back. In the second place to the patient who shouldered the cross of shame and wore it as a badge of courage. The analyst was only a mirror and a catalytic agent.

The fundamental lever of therapy was the extension of conscious

control. In the first place the extension of consciousness to wear the cross of shame with stoutness of heart in the midst of "things as they are."

In the second place, to extend consciousness to the horizon of the shameful childhood memories, and while recognizing that the shame they produced was an adult shame inappropriate to the time of their occurrence, yet because it was an existing shame, to accept and endure. To increase this endurance until they could be held in memory without a flight from them.

In the third place, to recognize that the present determining incident or person or thing was potential, because behind it lay the disguised symbol of the childhood drama. For instance, the employer who briskly stepped toward her to criticize her work was nothing in himself, but as a symbol represented the power of the angry father, the stern schoolmaster, and perhaps a deity. To make the symbol true to the reaction it was necessary for her consciously to imagine she was a child again. At once her feelings seemed appropriate.

Immediately, also, the absurdity of the reaction as an appropriate action of now and today became apparent and also became self-corrective. If she could hold her consciousness from the flight away from, a rapid dissolution of her panic occurred. Once the mechanism was revealed, tested, and proven, she began to stand on firm ground. She could not explain it to her family, but she understood it herself.

In the fourth place, she could extend her conscious control to the future, could anticipate that such a person would affect her as a symbol and could prepare for it. If necessary, she could discard her old device of do or die and physically run away. On occasion she has physically run away from the symbol of angry authority, and found that her consciousness remained intact and accepted physical flight as a security.

After the relief of the convulsions and the return of a security of health, then became evident how integral a part of her action pattern symbolizations her standards of conduct had become. Her character was in itself asocial, a replica of her mother's prudishness raised to the *n*th power. To adjust herself as an average human being to average society required a new assessment of her character convictions. It was necessary to continually rerate conduct. Standards which operated as convictions were found to reduce back to prejudices, superstitions, suggestions, rewards, and penalties associated with her phyletic experiences. The sanctity attached to the

parents, and the compulsion of filial obedience, with the horror of impiety, all had to be rewritten in consciousness.

At admission she was living with a sister and her husband and their small child. Unconsciously she had become dependent on their opinion. The original father and mother symbol was being continually reactivated. Of her own will, she decided it was best to live independently. This sacrifice of infantile dependence was, I think, the hardest conscious decision made. The making of it was a test of her growing toughness of mind.

At present there is nothing which a girl of her position in society or in employment does which she can not do. She has been promoted in her office, exercises authority over others. She mingles in society, dances, etc., with freedom. At thirty-three she is where she should have been at twenty-three. There is a regret for the lost years and the lost opportunities, but on the whole a compensation in present health, efficiency, and happiness which lends to the hope of the future a virility that it had never before possessed. The salvage of one such case, only, would serve as foundation for a therapeutic optimism. This case has, however, not been reported until identical results have been obtained in other cases.

It is my belief that from the general mass of epilepsies may be split off a selected group, termed for convenience "conversion epilepsies," which hold out a promise of repair by a species of psychoanalytic therapy based upon the principle of "the extension of the field of conscious control" which in its amplification and application is the result of American experience, and the credit of which is due to the practical founder of the new American psychopathology, Dr. William A. White.

## EPILEPTIC TRAITS IN PAUL OF TARSUS

BY CAVENDISH MOXON, M.A.

LOS ALTOS, CAL.

The psychoanalytic study of Paul's career has confirmed the Nietzschean estimate of the morbid elements in the Apostle's character and creed. Pfister, for example, holds Paul's conversion to be a neurotic manifestation, and Paul's new theology to be a reaction-formation against his repressed desires.<sup>1</sup> The Apostle felt like a new man when Christ saved him from his obsessive ceremonialism and morbid scrupulosity. After his conversion Paul's Hebrew ideas were but cast into a Christian mold. Pfister's study of many phantasies of hate, followed by feelings of reconciliation, prepared him to find in Paul the Christian new affects about old ideas rather than a radical change of belief. Paul the Pharisee was full of morbid anxiety, which he later attributed to unsatisfied desire; and the Mosaic rules which formed a defense against the desires of his "flesh" were at the same time a cause of perpetual doubt and wretchedness. Before his conversion Paul consciously hated Jesus, who put the freedom of love in place of the bondage of law. Unconsciously Paul felt attracted to the preacher of divine love, who opened a way for the sublimation of Paul's repressed desires. At the moment of conversion the unconscious forces broke through the defenses of his anxious scrupulosity and compulsive ritualism. Henceforth his hatred for Christ disappears and is replaced by a passionate love; and his fear of God's wrath becomes a feeling of reconciliation with the Father through identification with the Son.

Paul's Christian letters are written in a loose and rambling style that indicates quick changes of attention and dominance of emotion over thought. The Epistles show his legalism, rabbinical pedantry, and fanatical narrowness of view to have been but little influenced by his affective crisis. The neuropathic temperament of Paul is obvious in his words and deeds. Though the records of his life are too scanty for a certain diagnosis of his bodily symptoms and attacks, the

<sup>1</sup> The Psychoanalytic Method, p. 460.



New Testament picture of Paul contains features which certainly mark a neuropathic, and probably indicate an epileptic character.

The strength of Paul's infantile family complexes can be inferred from his yearning to be reconciled with God, his father substitute. Paul's intense feeling of guilt and fear of divine wrath probably sprang from a strongly developed Œdipus complex. The Apostle's quick changes of mood, exhibitionistic vanity, obstinate hate, and ascetic distaste for heterosexual love are evidence of the infantile libidinous and egoistic impulses that form the basis of the psychoneuroses and epilepsy.

The epileptic character is marked by a great desire for recognition and commendation and by the will to dominate. According to Dr. L. Pierce Clark, hyper-sensitiveness, ego-centricity, and introversion are usually accompanied by emotional poverty. The over-developed ego impulse often leads to delusions of persecution and injury. Taciturnity alternates with friendliness; and the exaggerated importance of all that is done leads the epileptic to a preoccupation with trifles. Quick changes of mood occur with irritability and sudden attacks of rage. Dr. Ernest Jones emphasizes the epileptic's tendency to great conservatism, rigidity of opinion, poverty of ideas, limited vocabulary, and a concentric narrowing field of interest. When once an idea is grasped it is held and pedantically elaborated in great detail by the use of stilted and hackneyed phrases. There is also intense sensitiveness about bodily health or appearance. All the partial sex impulses of childhood are active, especially sado-masochism; and the fanatical religiosity of these persons is marked by a mawkish dependence upon the object of their faith.

The reader who is familiar with the New Testament records of the words and deeds of Paul will see in them many examples of the morbid type of character that has just been sketched. The brief record in the Acts shows the intensity of Paul's Jewish and Christian fanaticism, his vanity which he rationalizes as a magnification of his office, his irritability with his fellow workers, and his violent emotional storms. Paul seems to have been unable to form a lasting association with any of his fellow missionaries except Timothy, who was mild and youthful, and Luke, whose medical knowledge was useful, and whose character appears to be that of a passive homosexual. Not only did Paul quarrel with the strong-willed Mark and Barnabas, but when in distress complained that all his friends had deserted him but Luke. After indulging in the cruel persecution of Christians, Paul suddenly directed his love to Christ, and his hate to all who

opposed themselves to Paul's new passionate faith. The uncontrollable rage of Paul, displaced, not repressed by his love of Christ, appeared when Elymas the sorcerer opposed his desire to make an important convert in the person of Sergius Paulus, the Roman Governor. It is possible to doubt the record of Paul's ability to strike his adversary blind; it is impossible to doubt his desire for such an evident expression of his hate and power. When the High Priest struck Paul on the mouth, Paul did not hesitate to revile him as a whited wall who should be smitten by God. On a later occasion, after making a militant and inflammatory speech, Paul quietly submitted to the beating of the magistrate's men before he was put into jail. Next day, when the magistrate sent the men to release Paul, his humble desire for self-sacrifice was replaced by an assertion of power and dignity and a desire to humiliate his enemies by compelling the magistrates to come to the jail in order to set him free.

The tone of Paul's address to the Ephesians recorded in the Acts is in harmony with his other epistles. Paul emphasized his humility and his trials, and assured his readers that he was pure from the blood of all men. His morbid anxiety in this matter had previously appeared when he shook his clothes in the presence of some hostile Jews, saying, "I am clean." Paul's belief in the importance of his mission was so intense that on one occasion he did not scruple to save himself from an angry crowd of Pharisees and Saducees by proclaiming himself a Pharisee and thus dividing his enemies. On the night following this successful subterfuge Paul heard the voice of God assuring him that he must bear witness to Christ in Rome. If Paul's self-esteem had been hurt by his conduct on that day, this cheering proof of the divine favor was a natural projection of his unconscious desire. Paul had previously expressed his wish to visit Rome; by the process of rationalization he now gained divine sanction for the voyage. When disaster threatened the ship on the journey to Rome, Paul heard the voice of his vanity in the form of an assurance that for his sake all the crew should be saved from death.

There are several epistles that are generally ascribed to Paul, at least in the sense that they probably reflect his emotional reactions to his environment. It is, at any rate, clear that the words of the epistles express the same type of man as Paul appears to be in the Acts of the Apostles.

The first Epistle to the Thessalonians opens on a note of vanity and self-justification. Paul does not hesitate to put himself before Christ when he urges his readers that they "become followers of us

and of the Lord." Here, as usual, the apostle speaks at length of his holy life, his sufferings, and his refusal to receive money at their hands. The apostle's tenderness to his children in the Lord is balanced by stern declarations of God's wrath against those who oppose Paul's work. From his maternal solicitude for his friends Paul suddenly turns to his enemies in anger and projects upon God his own wrathful will for their death. Paul's customary emphasis on sexual transgressions in his warnings against sin appears in this epistle.

The second Epistle to the Thessalonians contemplates with fanatical satisfaction the eternal destruction of the sinners who for disobedience fall beneath the righteous anger of God. Against this dark background, salvation is regarded as a happy release from the Father's wrath. After the usual self-justification and refusal to receive their money, Paul commands his followers to withdraw from the company of all who have a different standard of belief and conduct.

In the Epistle to the Galatians, Paul boasts that his Gospel has come to him not from men, but direct from God. Armed with divine authority, the apostle proceeds to condemn all "the accursed" preachers of another Gospel. Paul desires to feel quite free from the law which had caused him such morbid anxiety and guilt. He therefore rationalizes his desire by fantastic arguments to prove that the law can not make men righteous, since it lacks Christ's power to deliver them from the curse and bondage of sin. To his converts he speaks tenderly as to his little children "of whom I travail in birth again until Christ be formed in you."

The first Epistle to the Corinthians sets forth the "foolishness" of the Gospel mystery, for which Paul is glad to renounce all worldly thought, and to picture himself as the offscouring of the world and a naked spectacle in the theater, buffeted in the sight of angels and men. Social intercourse with pagan sinners is forbidden on the ground that sexual sins are incompatible with the pure offering of body and soul to Christ. Indeed, the Christians are advised to imitate, if possible, Paul's complete abstinence from sexual intercourse except when desire disturbs the mental peace. In view of the end of the world, Paul frankly suggests that the useless pain of childbirth is best avoided. Marriage also involves a splitting of the libidinous forces. The single man gives all his love to God; the married man loves both God and his wife.

The morbid self-centeredness of Paul appears in his forced interpretations of Old Testament texts. He will not allow that God cared for oxen when He forbade men to muzzle them in the threshing

floor: the whole passage was written for the sake of its application to Paul and his friends! The egoism of the apostle is further expressed in his arguments that Christ must be risen from the dead, because otherwise Paul's preaching would be meaningless and vain; and this is an intolerable thought. Paul speaks of his ascetic practices as if they were products of the fear of losing his eternal reward. Evidently Paul's buffetings of his body were obsessional acts due to the anxiety born of intolerable unconscious desires. Paul's desire to inflict pain on himself is balanced by his desire to inflict pain on an incestuous member of the Church. Out of a primitive desire for the destruction of the sinner's flesh, Paul's conscience makes a moral will for the chastisement of the sinner's soul. The fear of Paul's own unconscious Oedipus complex may have added fuel to the fire of his wrath against this particular sin.

The letters included in the second Epistle to the Corinthians show the contradictory affects roused by attacks upon Paul's authority and teaching. The epistle opens with an emphatic statement about his tribulation. Next comes an outburst of rejoicing at his own "simplicity" and "godly sincerity" of life. An earlier visit to the Church would have caused him pain; his delay is therefore justified. Paul's attitude toward the sinners shows at one time a threat of severity, and at another a plea in mitigation of their punishment. Paul returns to the subject of his afflictions, which appear to him entirely outweighed by the "eternal weight of glory" they will bring. He therefore returns to the thought of his sorrows, which mean a dying with Christ in order that he may share the compensating advantages of life with him in heaven.

Paul repeats his plea for holiness, in the sense of absence of defilement, and recommends separation from infidels as the best way to cleanse the flesh and spirit. He then denies the charge that he has wronged and corrupted men. He is sensitive to the reproach that his bodily presence is weak, and he frankly admits it by boasting about a long series of perils and glorious deeds that mark him as equal to any other apostle. For a moment Paul feels the expediency of ending his self-glorification, but in the next sentence he proceeds to tell of his visions and revelations of the Lord. He knows a man (himself it would appear) who was caught up to the third heaven, whether in or out of the body he could not tell, and heard unspeakable words. Indeed, the revelations were so abundant that they threatened to exalt him above measure. Hence his disease appeared to him as a valuable safeguard to his character. By a natural associ-

ation there now arises again the thought of his many distresses. Lest these should appear to be a sign of reprobation, Paul lays emphasis on his apostolic authority and gifts, saying that he feels compelled to this self-glorification by the conduct of the Corinthian Christians, whose forgiveness he sarcastically asks for his refusal to live at their expense—apparently a unique distinction among the apostles. Again his tone changes from sarcasm to the bitterness of tender and unrequited parental love. This again gives place (probably in the fragment of a separate letter) at the end of the Epistle, to a threat to visit the Church in a spirit of unsparing condemnation of the wicked.

In the Epistle to the Romans, Paul expresses his feeling of slavish obedience towards God; and asserts his authority towards men and his fatherly desire to see the fruit of his spiritual gifts. Like a mother he anticipates the pleasure he will receive from his children in the Lord. At the beginning of the letter Paul argues from the ease with which one can know God in nature, that all idolaters, being without excuse, are justly made perverts by the angry God. At the end of the letter Paul admits that God's ways are unsearchable, and regards this as a reason for an attitude of fear and worship. Long arguments about the Old Testament laws are employed to win converts to Christianity and to justify his own position. His peace of mind had been won by his escape from the ever-present thought of the divine wrath and by freedom from the obsessive conflict of his flesh with the law's demands. In baptism Paul died to the law and entered into a mystical marriage as the bride of Christ in God's kingdom. Paul commends an attitude of passive endurance of every pain and injury without retaliation or vengeance because the end of all suffering is near. The tendency of Paul to the elaboration of a few ideas and to the constant repetition of trite phrases (*e.g.*, justification by faith) is specially evident in this Epistle.

In the Epistle to the Philippians the imminence of death increases Paul's fear lest his adversaries should spoil his missionary work. Paul's attitude to other Christians is marked by a sweeping accusation of self-seeking; his attitude towards God is marked by a masochistic doubt of his own salvation. As an over-compensation against fear, Paul in prison fetters speaks as if he were omnipotent through the power of Christ, and entirely content. Paul has no need of the gifts of the Church, yet he welcomes them because they have the value of a sacrifice to God.

It is manifest that the altruism of Paul had to struggle against a mass of infantile egoism by which it was limited and occasionally out-



weighed, and that his libido was largely fixed in the pregenital stage of sadistic hate against all opponents of his self-will, and masochistic self-portrayal as the filth of the world, whose most precious gifts are as dung to be given up in order to win Christ. Paul also showed the anal erotic traits of obstinacy, dislike of confusion, and love of order. The rest of his libido seems to have advanced to exhibitionism, and to a homosexuality that was probably the outcome of an over-stimulated Oedipus complex which barred the way to heterosexual love. The passive devotion of Paul, who felt himself to be the slave of Christ, is in harmony with the conduct of many male epileptics who (as Maeder remarks in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*) are not totally inverted and yet behave just like women, and especially like maidservants. The strength of Paul's homosexual component appears in his identification with Christ which enabled him to write that to him "to live is Christ" with whom he had suffered, died, and risen again. In moments of trance Paul heard unspeakable words from the Beloved and also received visions and revelations for the benefit of the Church. The Epistle to the Colossians, if Pauline, marks the apostle's growing preoccupation with the Christ whose figure is adorned with new glories and is expanded until it fills all things in heaven and earth.

The psychopathic temperament of Paul as expressed in his writings has provided a type of Christianity that is attractive to the repressed, undeveloped, and guilt-laden soul. The neurotic and fanatic Christians of every age have supported their morbid desires by reasons drawn from his life and letters. This they have been able to do because they regarded Paul with uncritical emotion as a saint. The psychoanalytical study of Paul has a practical value inasmuch as it prevents the unconscious misuse of his authority and, by isolating the morbid elements of his nature, makes possible a fair appreciation of his life and character. It is evident that the great attractiveness of Paul depends not only upon his strength—the heroic emotions and adventurous deeds—but also upon his weakness—the morbid and infantile impulses which dominated his life.



## A CASE OF ANXIETY NEUROSIS WITH OBSESSIONS<sup>1</sup>

By I. B. DIAMOND, M.D.

CHICAGO

The application of the psychoanalytic method in the successful treatment of a case of anxiety neurosis which failed to respond to the usual methods is well demonstrated in the following:

The patient in question was a young lady whom I was called in to see several years ago. She was in bed and appeared to be greatly alarmed and worried concerning her heart. She stated she was subject to attacks of palpitation and dizziness with a peculiar "sinking feeling as if about to die." These attacks were always associated with great fear which at intervals kept her from work for periods of weeks.

She was twenty-two years old, single, American, had had a high-school education, and in intelligence was above the average. She had been employed as a stenographer by one firm for four years. The physical findings were almost nil, with the exception of the somewhat increased reflexes, hippus of the pupils, and some vasomotor disturbances. Her heart, upon examination, was found normal. I was told that she had been treated at intervals by various physicians for some time with no benefit. Recently she had taken up Christian Science as a last resort. I therefore spent considerable time questioning her in order to find an explanation for her attacks and for her marked state of apprehension.

The information she gave me was that she first became nervous three years previous, due to her mother's illness. She feared at that time that her mother was going to die from "inward goitre" and "choke to death." Her mother, I ascertained, was quite ill with hyperthyroidism. After her mother's recovery she remained more or less nervous. She then became dissatisfied with her work at the office, which was monotonous to her. She, however, was unwilling to give up the position, as the hours and pay were liberal. She frequently was in conflict with the head girl, whom she disliked. Just before her last attack she became frightened by a man in the office

<sup>1</sup>Read before the Chicago Neurological Society, May 27, 1921. See discussion in *Archives of Neurology and Psychiatry*, p. 459, October, 1921.

whom she thought was not mentally right and who had acted too familiar with her. She denied having had any disappointment in love. In fact, her mother hinted to me that a young man at that time was paying marked attention to the girl and to all appearances her daughter was well pleased with his attention.

After my first visit the patient came to my office five or six times, always accompanied by her mother, as she was afraid to go out alone. But in spite of all treatment and assurances, to my disappointment, she was not getting any better. I then suggested psychoanalysis, which was readily accepted.

One of the questions which came up during our first interview was that of dreams. She related having had a dream which worried her a great deal, as it had to do with her fiancé, the young man previously mentioned. *She dreamt that her fiancé appeared disguised as a thief or villain sneaking into her home. His features had a peculiar sinister expression which frightened her so that she awoke. What she could not understand was why he appeared in such a light in her dream, since his character was of the best, besides she was very much in love with him.* This, to her mind, was not very encouraging. The dream, as she had stated, was too vivid, so that her confidence in him was greatly shaken. On the other hand, a conflict arose, for her thoughts of disloyalty affected her in no mean degree. She was loath to believe evil of him and feared he might discover her suspicious thoughts. She therefore concluded that she was not right in her mind and feared insanity.

Several interviews were necessary to bring out the following information. She was a very romantic and sensitive girl, given to a great deal of day dreaming, and, like so many girls, expected some Prince Charming to come along to lay his fortune at her feet—a very natural desire. She was extremely shy of men and of a retiring disposition and therefore difficult to please. As so many of her girl friends were happily and well married, and with the best blood of the land being sent across the sea to war, her wishes to become realized appeared to her very remote. The only person she was greatly attached to was her father. He indulged her good-naturedly in her fancies and, as she remarked, "father and I are real pals." Therefore, when this young man was introduced to her it was love at first sight, because his personality and character reminded her so much of her father.

Now, marriage to her meant a life of ease and pleasure. She soon, however, became disillusioned. Her fiancé happened to be a

level-headed, practical young man with a bright future ahead of him and the little money he had saved was carefully invested. Therefore, no gifts were forthcoming for the time being. This did not please her. How could she face her friends? She wished to outshine them with a *solitaire* much larger than they had ever received. She concluded that he was not very much in love with her. She began to doubt his sincerity in spite of the assurances of the family, for she knew very little of him, as most of his life was spent in Spanish-speaking countries. Now, before she became engaged she was courted by another young man, quite wealthy. He had promised to shower her with all the gifts she desired if she would only promise to marry him. When the latter realized she was lost to him, he made this parting remark, "Beware of a Spaniard." Another incident happened to throw her in a state of doubt. The newspapers at that time were full of the report of a murdered girl in a neighboring State. This girl had met a stranger in one of the public parks of Chicago and after a brief courtship had married him. He murdered her during their honeymoon. Another reason why she had feared men was a book she had read called the "House of Bondage," dealing with white slavery.

In the light of this knowledge her dream appears quite rational, but let us review some of her associations to the dream and see if there was not also a deeper unconscious factor which helped to excite the dream. The person in the dream was a composite picture, a symbol of mistrust on the one hand and sexual assault or fear of sexuality on the other. Her associations were as follows: "a villain in a melodrama, a Spaniard, treacherous, who is trying to entice an innocent girl." The word Spaniard reminded her of the remark, "Beware of a Spaniard." Later she added, "the face suggests to me a low, vile, indecent fellow one meets on the street corner leering at you in an insulting way." She had found no fault with the conduct of the young man. "What I like about him," she said, "is his perfect behavior; he takes no liberties, though we are engaged." From these and other remarks she had made it was evident that for some reason or other she had a great fear of the gross sexual (repression), and probably this was the cause of her neurosis.

I waited for further proof and not long after she brought me the following dream: "*I was going with a girl for a walk and bought some apples to eat; then I came home; my aunt and mother were there; I was going to be dressed and was going to die.*" The girl in the dream reminded her of a girl in the neighborhood who had a bad

reputation and with whom she had never associated. In the dream, however, she does associate with her and buys apples to eat. In other words, she also becomes bad. The symbol of the apples, therefore, is here significant— forbidden fruit, a common expression for sexuality. Her further association confirms this. She was to be dressed “in white—wedding dress.” Then she added, “Whatever I was going into was regular death to me, against my will.” In answer to the question why it was death to her, she replied, “I found myself in a box like a coffin and the dress changed into a shroud.” The presence of her aunt and mother in the dream is explained on the ground that they were the ones instrumental in her predicament. For it was through them that she first became acquainted with her fiancé. The meaning of the dream seems clear. She is going into or going to do something bad which she fears, namely, marriage, which will lead to her death. Naturally with her imagination and girlish superstitions this dream upset her more than the first one. Only the day before her aunt and mother were busy discussing her wedding outfit while looking through her cedar (linen) chest. Her doom appeared to her sealed when some member of the family who happened to be present jokingly remarked that the chest looked like a coffin.

It will be seen now how susceptible this patient was to any suggestion of an unpleasant kind and how it affected her imagination, almost causing a state of panic. It was necessary, therefore, in order to allay her fears, to explain that her dreams had no prophetic meaning, but only a symbolic one. However, she was unable to recall any shock or trauma of a sexual nature, but it was also evident that she was not altogether satisfied with her choice. For in spite of her assurance of loyalty and deep affection for her fiancé, she always found fault with his personal appearance, *e.g.*, his height, figure, manner of dress, etc. This, no doubt, denoted a conflict which did not fit in with her ideal. We know that she was influenced in her choice, because his character reminded her of her father, but I was unable to ascertain at this time if this was her only complex. She expressed herself as feeling much better, her fears had almost left her. She stated she understood her condition now fairly well and I was surprised to hear her say, “It is about time for me to come down to earth and become practical; it will be unnecessary to call again.”

Since the analysis was incomplete, it was a question whether her improvement was really permanent or not. However, I was not left in doubt very long. Three weeks elapsed, when I was hurriedly called again to see her. She was in bed and appeared more alarmed

than on my first visit. She had a feeling she was going to die; requested me to examine her chest carefully and have it X-rayed, for she believed she had consumption. Only that morning she had decided to return to work, but soon after leaving home she became faint, then frightened, and with extreme effort managed to drag herself home. After calming her down I asked her point blank what it was that worried her now. With reluctance she related that she was obsessed with the idea that her fiancé had negro blood in his veins. She was ashamed to inform me of this. While out with him, if by chance they met a negro, she could not refrain from comparing them and trying to find some resemblance between them. This would cause her great mental suffering and fear that he might read her thoughts. At times when she was alone her obsession became so great that she was compelled to try to reach him by 'phone or take the first train to the camp where he was stationed to see him, and then her doubts concerning him would vanish. Here are her own words: "I feel that my fiancé is not what he appears to be, although I know that he is true and good as he can be. I marvel that he is so good. That is just the kind of a fellow I wanted, and now that I have him I don't trust him when he is away. When he is with me I feel perfectly safe. I marvel that I can have these distrustful and suspicious feelings when he is so perfect. When I try to analyze my feelings, I become confused and then I feel like crying, get a tight feeling in my temples, and do not enjoy anything thoroughly. I get tired easily and a sinking feeling comes over me; I become irritable and have a fear that I am going to be struck or injured."

Before explaining the reason of her obsession let me relate a dream she told me soon after my last visit. "*I dreamt I was in the house. A Chinese woman with a boy came in. She wanted a drink of water. Mother would not let her in. I came and said, 'let me get it for her,' and then a Chinaman, her husband, came along, and the first thing I knew he had his arms around my waist, squeezing me. Just wait a minute, I'll get rid of him, I thought, and pushed him down real hard to the floor and asked father to step on his neck. He refused or was indifferent. I said I must do something. I relaxed my hold and woke up.*" The Chinaman in the dream reminded her of a Chinese couple with a little boy she saw on a train while coming home from camp. In answer as to what this suggested to her, she said: "I was surprised and wondered how this woman could live with such an ugly and fat man. She was good-looking and the boy looked so cute." I remarked that from the Chinese point of view he



may appear to her perfect. She then said: "I have doubts about him, couldn't tell what he would do, something you couldn't understand." What impressed her most in the dream was that her father would not help her. This dream again shows her struggle with sexuality. The Chinaman here is a symbol of masculine sexual aggression and she appeals to her father, her ideal, to save her. We can now better understand her obsession. A negro to most American girls, as stated by Frink (*Frink's Morbid Fears and Compulsions*), is also a similar symbol. Therefore, in place of the statement she fears because he has negro blood in his veins, we might say she fears the sexual side of his person with which her desires are in conflict. If this is correct, she no doubt sustained a shock of a sexual kind, the experience of which she has forgotten. Now, her trouble dates back over three years, before she knew this man, and her attitude toward men, especially strangers, during this time was that of shyness and fear. As she has stated, "Any time a stranger would talk to me, frequently at the office, my face would get so red and I would feel hot all over and uncomfortable." Her attacks also were largely associated with trouble in the office. It would seem, therefore, that something unpleasant did happen to her there, which still affected her unconsciously. In this connection her association with the word negro is suggestive: "Horror of mixed blood, something I don't want, as if they know my feelings. I feel guilty as if I keep something back."

The latter expression, "I feel guilty as if I keep something back," finally recalled to her an unpleasant experience with an exhibitionist.

One day she and another girl of the office, while leaving the ladies' toilet room, were suddenly confronted by a pervert who was entirely exposed. Both girls ran down the hall in terror. The recollection of this scene, which she had completely forgotten and had never told to anyone, affected her again in a terrifying manner. Now she recalled the face of the man in the first dream. It was his "leering and sinister expression" which was so vivid and which had frightened her so. But what rôle played her fiancé in this dream? Was her statement really true that he took no liberties and acted only as a passive lover? This did not seem likely from her description of him in the dream. When confronted with these questions she confessed hesitatingly that soon after their engagement she was greatly shocked suddenly to find his hands in her bosom. She was mortified and indignant. He soon realized his mistake, his respect for her increased, and on bended knees he begged her pardon, promising never to do it again.



There is one point still unexplained, namely, her fault finding with his physical and personal appearance. Who was her ideal of perfect physical manhood which had influenced her unconsciously? It was not altogether her father. We know she was greatly given to day-dreaming. Was her hero imaginary or real? With difficulty it was discovered that a popular and romantic motion-picture actor had played a great rôle in her phantasies. His physical appearance and love-making appealed greatly to her imagination. She never missed a picture and always identified herself as the heroine in the play, thereby experiencing a great deal of erotic pleasure. She continually talked about him and no other picture plays interested her. She was teased about this and finally some one told her that her hero not only was married and divorced many times, but a father of many children. She could not believe this at first, but the truth shocked her greatly and shattered her idol.

#### SUMMARY

We have here a very sensitive and imaginative girl indulging a great deal in romantic day-dreaming, who received a shock by an exhibitionist. This brings her in conflict with her dream life, which she represses with the resulting neurotic symptoms. Her symptoms disappear as she reverts to day-dreaming, this time with the help of a motion-picture actor. She becomes shocked a second time to find her hero but an ordinary mortal. Her psychic love life is again repressed, followed by the return of her symptoms. Unable to make adjustment, she therefore gets into various difficulties in real life. Although "sick of heroing," as she expressed it, her interest has not been entirely eradicated. The real heroes are being sent to war. She therefore regresses to a childish level by her attachment to her father (substitution), which later influenced her love choice. She now receives a third shock by the too ardent wooing of her lover and develops doubts and fears and later obsessions as a result of her conflicts. Through analysis she obtains a clear insight into her trouble and then makes adjustment to normal, which fact she well appreciates. Her comment is worth repeating: "Doctor, wasn't I the big silly goose?" It is now almost two years with no return of her symptoms. She is married and a happy mother.

## ABSTRACTS

### IMAGO

#### Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften

(Vol. IV, No. 4)

ABSTRACTED BY LOUISE BRINK

OF NEW YORK, N. Y.

1. Puberty Rites among Savages. THEODOR REIK. (Concluded from Vol. IV, No. 3.)
2. Gottfried Keller. Psychoanalytic Assertions and Assumptions concerning His Character and His Work. DR. EDUARD HITSCHMANN. (Continued.)

1. *Puberty Rites Among Savages.*—Reik applies the interpretative principles of psychoanalysis to find the inner meaning of the widespread rites connected with puberty and to explain their importance to religious and social life. The seriousness also with which they emphasize a danger in sexuality, he considers, needs more than a superficial explanation.

A simulated killing followed by a simulated rising again is characteristic of such rites all over the savage world. Reik gives many examples of the variety of forms which these ceremonials assume. The youth is represented as swallowed by a monster and spewed out again, or he is taken away into the forest for a period. In either case his circumcision is a mark of the monster's violence upon him. A pretence of death and corruption is maintained for periods differing in length. The monster is represented in terrifying form and accompanied by terrifying noises. When the youths return to their former homes they must give every appearance of amnesia of their former state. They keep their eyes closed until bidden to open them, they have to relearn to talk, to feed themselves and otherwise to take up ordinary life. In short they must act as if newly born.

The feeling of hostility of the monster toward the youths is represented by the protracted period of the ceremonies, the refinement of cruelties to which the young men are subjected as well as by the terror inspired. The monster seems to be identified with the grandfathers or other ancestors of the novitiates. On the other hand the older men of the tribe exercise a protective function toward the young men during their ordeal, defending them against the monster and propitiating it. Certain ones assume the position of godfathers to the candidates. Thus

the older men manifest directly or in their representatives the ambivalent feelings of hostility and of friendliness.

Psychoanalysis, Reik believes, discovers a reason for identification of the older men with the monster bound with the meaning of circumcision as a part of the rites. Reik refers to the phantasies of the small Hans,<sup>1</sup> in his fear of the horse, and of the little Arpáth in regard to a cock. With these children as here similar ambivalent motives were manifested in fear and desire. Incestuous wishes lurk in the unconscious of the older men together with earlier hostile wishes toward their fathers. These they project out upon the youths. So they discharge their own unconscious tendencies and punish such wishes within the youths themselves. The exclusion of women from even witnessing the ceremonies as well as the separation of the young men from all association with women is a marked feature of the rites. In some instances injunctions are laid upon the youths after return to their native villages not to associate with their mothers in special ways, and even specific advice is given to seek out girls in their stead. Circumcision serves therefore as a symbol both of punishment of incest and of its prevention. It is at the time of these rites, at puberty, that both the incest wish and hostility toward the father arise from a previous latency and need such symbolic discharge.

The hostile impulses and the tender, intermingled in the behavior of the older men toward the younger, lead to a variety of representations. In some of these the older men themselves simulate death and resurrection. Here the death may be dramatized so hideously that fear and remorse are awakened in the novitiates. They may even be pronounced guilty of the death. There is throughout an identification with the father, which is finally represented in a communion feast following the hostile ceremonies and represented also in the taking of the young men into the societies of the older men. The alternation of hostile and tender impulse is the same, Reik reminds us, as that witnessed in the double action of the compulsive neurotic.

The condition on which the older men are willing to take the younger ones into their adult circles is the giving up of the incest and hostile wishes. Probably in a more primitive state of society a death penalty was actually carried out with the subsequent remorse of the father. The dramatic acting out of these impulses in these rites of puberty with the compromise of both sets of impulses marks therefore a definite cultural advance. The identification of father and son may be represented through another object, the totem or an object used as a totem.

Both repression and displacement are at work in the expression of unconscious impulses by these means. There is evident a reaction to

<sup>1</sup> See "Analysis of the Phobia of a Five-Year-Old Boy," *Abstr. Ps. Rev.*, Vol. III, No. 1, p. 90; "A Little Human Rooster," *Abstr. Ps. Rev.*, Vol. I, No. 3, p. 344.

the castration threat in the resurrection rites. In some instances the youths are supposed to be provided with new internal organs of one sort or another. Through identification also the youth assumes the father's or the ancestor's strength and other bodily characteristics. The amnesia, whether feigned or in part due to the severe and protracted ordeal passed through, represents the special need at puberty of control of the unconscious wishes. The keeping of the eyes closed until bidden to open them probably has its special unconscious symbolism.

Circumcision is also a sort of blood bond between the younger men, common participants in the rite, and at the same time it forms a bond for them with the elders. Here also the shedding of blood, sometimes carried to an extreme point, gives vent to the hostile wishes. The consideration and tenderness which the older men show in all these rites Reik defines as the homosexual drawing together of the older and younger men. The youths are led by the older men away from the older women, that is from the mother over to the father. Reik does not believe that this withdrawal from the mother may be interpreted in a merely symbolic sense. It represents an actual physical separation from the mother's side and transference over to the society of men and to new sexual objects. The savage acts as if birth from the mother does form the foundation of an erotic relation between mother and son. Having passed from this early fixation through the rites discussed the youth is now permitted a sexual freedom represented in a sexual orgy which concludes the ceremonies. More sublimated features are only later additions to the rites.

Reik discusses the social importance of the age classification which follows upon the rites. He accounts it of great significance in the evolution of the social organization. Spread as it is over the whole earth it is conditioned by the compromise of ambivalent feelings in the relation of the older and younger generations. Clan organizations, age classes, men's societies follow one after another in cultural development and bridge the chasm between father and son. They prevent incest, guard against the hostile impulses arising out of the incest situation and establish a concord on a homosexual basis.

Reik refers to Freud's discussion of this same topic in "Totemism and Tabu" where Freud has treated the reactions toward the bipolarity of feelings at an earlier level of society. The puberty rites give expression to these and give plastic representation to the two great taboos, moral reactions, which arise. The societies in which both older and younger men combine then uphold the social organization and hand on the laws.

A son religion comes to replace an original father religion, but the repression of a consciousness of guilt is a prominent feature in this. In ancient religions the son-gods die a death of atonement. They are

first attached to mother-goddesses, who bewail their death. After death they rise again and rejoicing follows their resurrection. The festive communion is also celebrated. All this is enacted in the puberty rites.

The catharsis of emotions serves also an esthetic end. These rites therefore reaffirm Freud's statement that in the Œdipus complex the beginnings of religion, morality, social order and art find their meeting.

## International Journal of Psychoanalysis

(Vol. 1, No. 2)

ABSTRACTED BY SMITH ELY JELLIFFE

1. The Psychogenesis of a Case of Female Homosexuality. S. FREUD.
2. A Study of Primary Somatic Factors in Compulsive and Obsessive Neuroses. L. P. CLARK.
3. Recent Advances in Psychoanalysis. ERNEST JONES.
4. The Relation of the Elder Sister to the Development of the Electra Complex. E. R. MASON-THOMPSON.
5. A note on William Blake's Lyrics. J. W. PREGER.
6. Three Notes. JOAN RIVIERE.
7. The Symbolism of Being Run Over. E. JONES.
8. Ambivalence in a Slip of the Tongue. C. P. OBERNDORF.

1. *Psychogenesis of a case of female homosexuality.*—Freud presents an unusually interesting short analysis of a homosexual woman of eighteen years of age who became infatuated with a woman ten years older than herself who was known to have had intimate relations with both men and women. Since childhood her father had noted her inclinations toward those of her own sex and was severe with her; thus when the present infatuation took place, on one occasion meeting her with her friend he passed her by with an angry glance, whereupon the daughter made a suicidal attempt, flinging herself over a wall to a railroad track.

The father's attitude was a mixture of tenderness and sternness. The mother was still a young woman, erratic and neurotic, severe to her daughter and tender to her three sons. The father turned to psychoanalysis. Freud here outlines some of the special difficulties of a patient who himself does not seek a solution of an inner conflict. The patient did not complain—it was some one else. The treatment of the genital conversion is always a difficult matter. Homosexuals rarely wish to give up the pleasure object, and they rarely can be convinced they would be any better off if they should do so. Even when an effort is made for self-preservation motives, the secret wish is found that the analyst will be unsuccessful and then they can resign themselves with an easy conscience to an incurable condition. The analysis, he says, now proceeds in two more or less distinct stages. The patient was willing to honestly coöperate, consciously, for the sake of her parents. She had not progressed beyond a few kisses and em-



braces. Her genital virginity, as it were, had remained intact. Her attitude towards the love object was masculine in its type.

The girl had passed through the normal early stage of the Oedipus complex and had begun to replace the father by an older brother. Early peeping with comparison ideas at five were found. She obtained the usual sexual facts of life in the average manner. At the age of thirteen or fourteen she had a tender and exaggerated affection for a small boy not quite three years old. This passed and she became interested in mature though youthful women, for which her father punished her. The birth of a third brother when she was sixteen seemed to have a marked influence upon the patient's fixation. The analysis showed that the loved object was a mother substitute. Motherhood was the underlying mainspring at this period. The "lady" of her fixations, it soon developed, was by her form and figure identified with the brother referred to. Thus a heterosexual object—but tabu—was hidden behind the homosexual one.

The analysis, based on the dreams, showed that so far as the lady was concerned she represented—or was a substitute for the mother. The first objects of her libido had been mothers. The "lady" however, had certain identifications with the brother. All of which emphasized the great complexity of the inner problem, particularly bearing on the many facets of the bisexual trends in all human beings. Here the relationship of a newborn child in the family played a very important rôle. The puberty phase of the revival of the Oedipus situation—the desire to have a child, and a male one, and from the father. Repression of the unconscious wish then caused a revulsion against the father, and against all men, womanhood (the hated mother) was fore-sworn and another libido goal was sought. She changed, intrapsychically, into a man. Hence her mother—or her substitute—could be a possible love object. The advantage of being ill—homosexual—now she could hurt her father. She could displease him (ambivalently overcome him). She became homosexual out of defiance to the father. Hence she lied to him and attempted to deceive him. In this she was very ingenious in contriving ways by which she could reveal her attachment to a forbidden object. If the father did not know her infractions, she would miss her gratification.

Freud here digresses, explaining how impossible a consecutive presentation is for displaying the complicated mosaic formation of the manysidedness of intrapsychical processes. A complete transference was quite impossible and hence he speaks of two stages in the analysis. The doctor only obtained the antipathy side of the transference. Freud recognized this and therefore recommended that a female analyst carry on the work—a suggestion which the abstracter had himself recognized in certain homosexual cases and spoken of in his presidential address to the American Psychoanalytic Society (and which was rather severely

criticized by the members of that society at the time. See Contributions to Psychotherapeutic Technic through Psychoanalysis. PSYCHOANALYTIC REVIEW, Vol. VI, No. 7, Jan., 1919.) Special problems need imagination to recognize the extreme complexities which arise at puberty. Homosexual enthusiasms are common with both sexes at puberty. In the patient under consideration specific constellations determined her mosaic. The masculine complex was one of these, and Freud very interestingly outlines its influence. He discusses here the possible constitutional factors which must be evaluated, and enlarges the concept of homosexuality which has heretofore been orthodox in more strictly psychoanalytic circles, though recognized in the clinical experience of Hirschfeld and other students. He then concludes this very penetrating study by some references to the observations of Steinach and the endocrinological attack upon the problems involved.

2. *Factors in Compulsive and Obsessive Neuroses.*—Clark discusses in a somewhat sketchy manner the possibilities of an innate and somatic defect of the individual social instincts, an inborn inaptitude for socialization of the ego consciousness, and that these psychobiologic faults are to be reckoned with in the process of all child development. The child is to be given as definite a training in emotional expression as in the discipline of nursery ethics. All compulsion neurotics need to be encouraged in their efforts to take up forms of work and play that enable them to make good their innate faults of childhood and to re-educate themselves in this lack of early training. Jones makes the comment that Clark's cases belong to the group of anxiety hysteria, overlooking the fact that Clark is only advising what Freud himself advises in his "action therapy" (which phase of the recent advances in psychoanalysis Jones himself reviews in the next article in this number).

3. *Recent Advances in Psychoanalysis.*—Jones here reviews but a small part of the "recent advances." He comments on the complexities of the situations as revealed by recent developments. Many others have insisted upon these for a number of years. Jones curiously omits mention of them. Those he does mention are worth while. He first takes up Freud's ideas of "active therapy." Ferenczi's "active therapy" comes into being in the recognition that the patient often lays down on his job when he becomes bitter. He lacks the psychical energy to go to the mat with his fundamental conflicts. He must be artificially stimulated to keep up the tension. As the papers reviewed by Jones have for the most part been presented, or are in the course of presentation in these abstract columns, this most excellent review will be passed over. It should be read by all interested in psychoanalysis. Freud's more recent work is especially well handled. One cannot avoid noting how slavish the strict Freudian followers have been. As soon as Freud says a thing it becomes so. Some of the "new" points of technic thus made orthodox were severely frowned down upon coming elsewhere

than from Freud and in advance of him. All this we know is not Freud's fault. He has been one of the first to recognize real advances in technic, but some of his followers have not dared to jump until the master nodded.

4. *The Elder Sister and the Electra Complex.*—The author portrays the details of the gradual transformation of the mother antagonism to a sister, and the compounding of the father attraction, resulting after marriage with a father opposite, in the breaking out of the conflict behind a severe fear of the dark and compulsion regarding closing a wardrobe door. Severe depressions and a growing antipathy to the husband also developed. He very simply traces out a whole group of family resistances and transferences illuminated as to their significance by the Oedipus clue. A readable, simple, and very compact exposition not quite adaptable to abstracting, since it is already a neat abstract. One conclusion is of interest to the abstracter. "The 'normal' mind is only an abstraction, and the idea, so long prevalent in the laboratory, that the abnormal in mental life can only be understood from the study of the normal, a sterile and fallacious doctrine." See *PSYCHOANALYTIC REVIEW*, Nov., 1913, Vol. 1, p. 69, for a fuller expression of the nonsense of talking about and rearing absolutisms in a faulty doctrine of "normals."

5. *Willim Blake's Lyrics.*—The author in a short note calls attention to two poems revealing and concealing the mother incest phantasies of the poet.

6. *Three Notes.*—Three short symptom analyses involving burglar dreams, hide-and-seek dreams, and pulling teeth phobia from an autobiographical novel of a snake phobic patient.

7. *Being run over.*—Jones presents a short note on this symbol, showing how it can serve a sadistic sex assault function.

8. *Slip of the tongue.*—A short note on the ambivalence of the word taboo and a slip of the tongue in an analysis.

Book Reviews and Reports of Psychoanalytic Society Meetings close the number.

## VARIA

*From the chapter on "Dreams" in Diderot's "Les Bijoux Indiscrets" (1748). A dialogue in which the Sultan Mangogul, his favorite, Mirzoza, and the confidant of both, Bloculocus, participate.*

"Seigneur," said the favorite to Bloculocus, 'you must do me a service. Last night there passed through my head a crowd of extravagances. It is a dream, but God knows, what sort of a dream: and they assure me that you were the first man in the Congo to decipher dreams. Tell me quickly what this one signifies,' and she recounted it.

"Madame," replied Bloculocus, 'I am a mediocre onéironcritiqué'—

"Ah, spare me, if you please, the terms of the art," cried the favorite, 'omit science and talk sense.'

"Madame," said Bloculocus, 'you shall be satisfied! I have some peculiar ideas concerning dreams: it is perhaps to this I owe the honor of entertaining you and the epithet "dream-pit." I shall reveal them to you as clearly as possible.'

"You are aware, Madame," he continued, 'that most philosophers as well as the rest of mankind, retail them.' 'Objects, they say, that have struck us forcibly during the day, occupy our minds at night: the traces they have imprinted during the day before, in the fibres of our brain persist: the animal spirits habituated to moving in certain paths, follow a route familiar to them and from this originate these involuntary representations which afflict or rejoice us. In this system it would appear that a happy lover should always be well served by his dreams: however, it often comes to pass that a (female) person who is not unkind to him when he is awake, treats him while sleeping like a negro, or that in place of possessing a charming woman, he finds in his arms a little deformed monster.'

"That was precisely my experience last night," Mangogul interjected: 'I dream almost every night, it is a family malady and we all dream, father and son, since the Sultan Tagrul, who began dreaming in 743,500,000,002. Now then last night, I saw you, Madame,' said he to Mirzoza. 'It was your skin, your arm, your neck, your bosom, your shoulders, that firm flesh, that light figure, that incomparable fullness, in fine yourself; but with this difference: nearly at the place of that charming visage, that adorable head which I sought, I found myself nose to nose with the muzzle of a pug-dog.'

"I made a horrible outcry: Kotluk, my chamberlain, ran to me and asked what was the matter.' 'Mirzoza,' I replied, half-asleep, 'has just undergone a hideous metamorphosis. She has become Danish.' Kotluk did not consider it a propos to awaken me and I returned to

sleep: but I can assure you, I recognized you marvellously, you, your body, and the head of a dog. Will Bloculocus explain to me this phenomenon?’

“‘I do not despair in doing so,’ replied Bloculocus, ‘provided that Your Highness agrees with me upon one simple principle: this is that all beings have an infinity of relationships with one another by their common qualities: and that it is a certain assemblage of qualities which characterizes and distinguishes them.’

“‘That is clear,’ replied Mirzoza; ‘Ipsifile has feet, hands, and mouth like a woman of wit.’

“‘And Pharasmane,’ added Mangogul, ‘carries his sword like a brave man.’

“‘If one is not sufficiently instructed in the assembling of qualities which characterizes this or that species or if one judges precipitately that his assemblage is suitable to this or that individual, one exposes himself to accept copper for gold, paste for a brilliant, a calculator for a geometrician, a phraser for a wit, Criton for an honest man, and Phedime for a pretty woman,’ added the Sultana.

“‘Very well, Madame, do you know what one would say,’ resumed Bloculocus, ‘of those who express these judgments?’

“‘That they dream while awake,’ Mirzoza replied.

“‘Very well, Madame,’ continued Bloculocus; ‘and nothing is more philosophic or exact in a thousand cases than that familiar expression *I believe that you are dreaming*: as nothing is more common than that men who imagine themselves reasoning are merely dreaming with open eyes.’

“‘It is of these,’ said the favorite, ‘that one might say, literally, that life is only a dream.’

“‘I am much astonished,’ said Bloculocus, ‘with the facility with which you seize abstract notions.’ Our dreams are merely precipitated judgments which follow each other with an unbelievable rapidity, and which, associating objects which hold together only through very diverse qualities, compose a pattern altogether bizarre.

“‘Oh, I understand you well,’ said Mirzoza: ‘It is a work in mosaic of which the assembled pieces are more or less numerous, more or less regularly placed accordingly as one has more lively intelligence, more rapid imagination, and more faithful memory: may it not be even in this that madness consists? And when an inhabitant of a madhouse cries out that he sees lightning, that he hears a thunderclap and that precipices open under his feet: or that Ariadne placed before her mirror, laughs to herself, finds the eyes lively, the complexion charming, the teeth beautiful, and the mouth small, may it not be that these two deranged brains deceived by very remote resemblances regard imaginary objects as present and real?’

"'You have it, Madame. Yes, if one examines the insane,' said Bloculocus, 'he will be convinced that their state is only a continuous dream.'

"'I have,' said Selim, in addressing Bloculocus, 'in my possession certain facts to which your ideas apply marvelously and which determines me to adopt them. I dreamed once upon a time that I heard neighing and that I saw two parallel files of singular animals leaving a mosque. They marched gravely on their hind feet, the cowls with which their noses were muffled, pierced by two openings, permitted their long, mobile, and shaggy ears to appear, and very long sleeves enveloped their feet in front. I was much tormented to find any sense in this vision but I now recall that I had been at Montmartre the day before.'

"'Another time when we were in the country, commanded by the Grand Sultan Erguebez in person, and, fatigued by a forced march, I slept in my tent, it seemed to me that I had to apply at the divan for the conclusion of an important affair. I was about to present myself to the Council of the Regence, but judge of my surprise, I found the salle full of racks, troughs, mangers and chicken coops and I saw in the chair of the Grand Senechal only an ox chewing the cud: in the place of the seraskier only a Barbary sheep, on the bench of the teftardar only an eagle with crooked beak and long claws: in place of the kiaia and cadilesker two large owls in furs and for viziers only geese with peacocks' tails. I presented my request and I heard instantly an uproar which awakened me.'

"'There's a dream not difficult to interpret,' said Mangogul. 'You had business at the Council and you made before going there a visit to the menagerie: but as to me, Seigneur Bloculocus, you say nothing of my dog-head.'

"'Prince,' replied Bloculocus, 'there's a hundred to one wager that at some time or other you have seen a fur tippet with sable tails and that the Danes made an impression upon you the first time you saw them. There are ten times more of analogies than would be necessary to exercise your mind during the night: the resemblance in color caused you to substitute a mane for a tippet and at once you set up the villainous dog's head in place of that of a beautiful woman.'

Contributed by DR. C. B. BURR,  
Flint, Mich.

*A "Fearless" Opponent.*—In Ralph Tyler Flewelling, professor of philosophy in the University of Southern California, the psychanalysts have a valiant opponent who asserts himself to be quite fear free in his criticisms of psychoanalytic theory. I am not going to answer his argument, but I do think the psychanalysts should know just what is



thought of them and their work by one who admits that he is quite unafraid. I am going to quote Professor Flewelling's words as printed in *The Personalist*, a magazine published by the University of Southern California. What follows is from an eleven-page article entitled: *The Pseudo-Science in Psychoanalysis*. The italics are mine.

"The chief fallacy of psycho-analysis . . . is the fallacy of the universal in which the reasoning proceeds from a few facts to universal assumption. . . . Another fallacy leads into the question of causation which would go beyond the limits of this paper.

"Dr. Jones appears to judge truly when he states that Freud's theory . . . is based upon a rigid *determination*. . . . But the time come when even the easily pleased populace discovers that *with freedom goes all moral responsibility and with that goes all government and social organization*. Even a "Freudian would probably object to the theft of his pocket book . . . and one can even imagine him logically *seeking the punishment of a too flagrant violator of his home*. . . .

"Freud has been justly criticized for *the exclusive importance which he gives to the sexual impulses*. . . . That there is something *supremely sacred* about the mating of a human pair . . . is an idea that holds more hope for the future of society, than the notion that all is accounted for on the basis of a physical union alone. . . . It would be unnecessary to ask him (our soldier boy) if there is anything *high and holy, sacramental and religious*, about pure love among human beings.

"The prerequisite for analysis . . . is the disclosure of the *most intimate and complex details*, not only of action but of thought itself. This puts a power amounting to *blackmail* in the hands of the unscrupulous. The baring of the most intimate thoughts of one's life puts one *ever after at the mercy of the analyst*. There are *many thoughts which should be suppressed*, not expressed. The most normal mind is besieged by thoughts which succeed in getting no entrance into the will. . . . *There are intimacies of thought which should be confessed not by repetition but to God alone*. . . . To reveal them to any one means to *break down one's self-respect* and with it the power of readjustment. As the practice of psychoanalysis . . . is taken up by the unscrupulous, the immoral and the materialistic, the dangerous development will become more evident. Should the movement remain divorced from religion it may become *a scourge to society*. . . . Our *repressed hatreds toward our fellow man, our unnatural desires, our haunting fears*, these are best met by a renewed faith in God, and experience of religion. All hope of *retaining the poisoning moral virus* and to come to peace of mind is futile and beyond the power of any analyst to give."

Thereupon, I wrote Prof. Flewelling a letter which he published with comment in the next (April, 1921) issue of his magazine. I quote the letter followed by extracts from his comment.

I said: "I have just read your criticism of psychoanalysts. You

have achieved a fine logical appreciation of your case against them. It is to be regretted that you do not have an equally good psychologic understanding of what they are driving at. But of course those fears, those terrible fears which everywhere in the article (especially pp. 31-33) you manifest, would not permit. It is inevitable that such fears should preclude a sympathetic understanding of the aims, theory or practice of psychoanalysts.

"I am sending you some reprints which cannot help you overcome your fears, but may show you something of the workings of a mind which is a little less influenced by fear than your own."

Prof. Flewelling comments in part as follows:

"We differ with our genial friend in this that if we have fears we are not conscious of them. We stand on our own feet, have no obsessions save the ones natural to philosophers. . . . We expect to keep reasonably clear of fears as long as we keep out of the hands of the psychoanalysts. We should be less than human if we were not beset by certain ugly temptations, entrance into which would undo us, but so long as we repel them they have no power over us. We know of no assistance to *this perpetual conquest of the lowest* that can in any degree compare with prayer, not to a psychoanalyst but to God himself. We believe in making our confession where there is help and not to one as weak as ourselves who might if ill-disposed *make the confession the opportunity for blackmail.*"

Here we have a man who believes in an absolute God and yet criticises Freudians (who more than others believe in the concrete and personal) for excessive belief in universals; a man who believes sex "supremely sacred" and "high and holy, sacramental and religious," who accuses the Freudians of attaching too much importance to sex; he talks about "our haunting fears" and assures us that he is unafraid; he has "no obsessions save the ones natural to philosophers," and yet he tells us how he must pray to God to help him to the "perpetual conquest of the lowest"; he expects to have "no fear of man, king, potentate, ecclesiastical authority or devil," but in a short editorial there are no arguments against psychoanalysis except such as obviously are motivated by fear, and several times he expresses fear of blackmail by psychoanalysts; he assures us that should psychoanalysis "remain divorced from religion it may become a scourge to society," and its determinism "will destroy all moral responsibility and with that goes all government and social organization." In spite of such gloomy foreboding he admits his fearlessness, and would doubtless deny vigorously that all this contradiction was evidence of an emotional conflict of sexual origin in himself. This then is our fearless opponent.

THEODORE SCHROEDER.

"*The Heart of the Puritan.*"—Hanscom [Ed.]. Macmillan, 1920.  
Page 273:

"Sarah Pierrepont, afterwards the beloved wife of Jonathan Edwards, described as maid and matron; also some of her own words written in joy and likewise in deepest sorrow, but ever in Christian serenity. [Title by Miss Hanscom.]

(1723)

"They say there is a young lady<sup>1</sup> in (New Haven) who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything, except to meditate on him—that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven; being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and you could not persuade her to do any thing wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness, and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her."—*Jonathan Edwards*.

"... That night, which was Thursday night, Jan. 28, (1742) was the sweetest night I ever had in my life. I never before, for so long a time together, enjoyed so much of the light, and rest and sweetness of heaven in my soul, but without the least agitation of body during the whole time. The great part of the night I lay awake, sometimes asleep, and sometimes between sleeping and waking. But all night I continued in a constant, clear and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him; with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven into my heart in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ; so that there

Page 275:

<sup>1</sup> Sarah Pierrepont was then thirteen years of age.

seemed to be a constant flowing of heavenly and divine love; from Christ's heart to mine, and I appeared to myself to float or swim, in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun; or the streams of his light which come in at the window. My soul remained in a kind of heavenly Elysium. So far as I am capable of making comparison, I think that what I felt each minute, during the continuance of the whole time, was worth more than all the outward comfort and pleasure, which I had enjoyed in my whole life put together. It was a pure delight, which fed and satisfied the soul. It was pleasure, without the least sting, or any interruption. It was a sweetness, which my soul was lost in. It seemed to be all that my feeble frame could sustain; of that fulness of joy, which is felt by those, who behold the face of Christ, and share his love in the heavenly world. . . ."—*Sarah Edwards*.

Page 266:

(February 9, 1684)

"In passing along the Street, I have sett myself to bless thousands of persons, who never knew that I did it; with secret Wishes, after this manner sent unto Heaven for them.

Upon the Sight of	Ejaculations
A tall man.	Lord, give that Man, High Attainments in Christianity: lett him fear God, above many.
A lame man.	Lord, help that Man, to walk uprightly.
A Negro	Lord, wash that poor Soul white in the Blood of thy Son.
. . . . .	. . . . .
A Man, who going by mee took no Notice of mee.	Lord, help that Man, to take a due Notice of the Lord Jesus Christ, I pray thee.
One whom I know not: (and saw no other singular Circumstance about him, to shape any Thoughts upon.)	Lord, lett this Person bee so known to, as to be sav'd by, the Lord."

Page 222:

(August 15, 1648)

"The synod met at Cambridge. . . . Mr. Allen of Dedham preached out of Acts 15. . . .

"It fell out, about the midst of his sermon, there came a snake into the seat, where many of the elders sate behind the preacher. It came in at the door where people stood thick upon the stairs. Diverse of the elders shifted from it, but Mr. Thomson, one of the elders of Braintree, (a man of much faith,) trode upon the head of it, and so held it with his foot and staff with a small pair of grains, until it was killed. This

being so remarkable, and nothing falling out but by divine providence, it is out of doubt, the Lord discovered somewhat of his mind in it. The serpent is the devil; the synod, the representative of the churches of Christ in New England. The devil had formerly and lately attempted their disturbance and dissolution; but their faith in the seed of the woman overcame him and crushed his head."—*John Winthrop*.

Contributed by PROF. THOMAS D. ELIOT,  
Northwestern University,  
Evanston, Ill.

*The Dominance of Sex.*—In this short article we wish to state briefly our own view upon the dominance of sex because we think it may help to clear up the misunderstanding which exists between the two schools of Freud and Jung.

We think that each case must be treated as unique and dependent upon the relation between what might be called the "*appetite*" and "*gratification*" curves which we will call the *a* and *g* curves respectively. The *a* curve will rise rapidly at puberty and continue rising more slowly perhaps until twenty-five or thirty years of age, then it will remain horizontal for some years dropping to zero as we approach old age and death. The actual form of this curve will depend upon the inheritance, health and early environment of the individual whose curve it is. The *g* curve will vary enormously with different individuals, particularly will this be true with women, social conditions making one woman a prostitute and another a virgin. Between puberty and maturity the *g* curve will certainly fall below the *a* curve except in the case of prostitutes. At marriage, either natural or legal, the *g* curve will rise and may go above the other. Subsequently the individual's personal environment will alter the position of the *g* curve relative to the *a* curve. Thus an unhappy marriage, while persisting legally, is almost sure to force the *g* curve below the *a* curve in the case of both parties.

Now we contend that the real dominance of sex in our lives is determined by the relative position of the curves. Whenever the *g* curve is below the *a* curve, sex will tend to color our whole outlook on life, and if, with this condition, the *a* curve is actually high on our chart then we have the nervous condition which leads to trouble. We think these are the kind of cases that consulted Freud.

At any moment we are justified in saying that those people who seek a restaurant are hungry; but we are not justified in saying that every person is always hungry. If we state the case in this way we will, we think, get a better understanding of the facts and we will not hunt for sex everywhere. Indeed we think that this constant hunting for sex is itself an indication that in the hunter the *g* curve is below the *a*

curve. Of course Freud saw a great many cases, but only of this sort, since normal people did not need to consult him. His conclusions are too broad for his evidence. To hunt for sex everywhere is futile and will force us to make all sorts of very far fetched explanations to square the facts with our theory.

Exactly this sort of error was made by the classical school of economists when they based their theory of social conditions on the assumption that man was always dominated by the "economic urge" and indeed the scientific method as now practised has one very grave fault; it constantly tries to find *one* cause for *all* facts, it does not admit any truth in the pluralism of philosophy.

A. A. MERRILL.

CALIFORNIA INSTITUTE OF TECHNOLOGY,  
PASADENA, CALIFORNIA

*Plato and Dostoyevski Anticipating Freud.*—I have not come across any reference to the following passages from Plato and from Dostoyevski in psychoanalytic literature. It seems to me that they would be of interest to all who are in any way concerned with psychoanalysis, and I am republishing them for the purpose of bringing them to attention.

Following is a portion of a dialogue between Socrates and a pupil, Glauco, cited in the ninth book of *The Republic* of Plato (Spence's translation):

"Of those pleasures and desires which are not necessary, some appear to me to be repugnant to law: these indeed appear to spring up in every one, but being chastised by the laws, and the better desires, along with reason, they either forsake some men altogether, or are less few in number, and feeble; in others they are more powerful and in greater number.

"Which are these you mean? said he.

"Such, said I, as are excited in sleep, when the other part of the soul, such as is rational and mild, and which governs in it, is asleep, and the part which is brutal and savage, being filled with meats and drunkenness, frisks about, and pushing away sleep, wants to go and accomplish its practices. In such a one you know it dares to do everything, as being loosed and disengaged from all modesty and discretion; for it scruples not the embraces, as it imagines of a mother, or of any one else, whether of Gods, of men, or of beasts; nor to kill any one, nor to abstain from any sort of meat, and, in one word, is wanting in no folly nor impudence."

The following is quoted from "A Dream of a Ridiculous Man. A Fantastic Tale," by F. M. Dostoyevski, first published in *The Diary of a Writer*, issue of April, 1877.

"Dreams, as is known, are an exceedingly strange thing: one thing presents itself with terrifying clearness, with a jeweller's minuteness of



finish of detail, while another is skipped over, as though wholly unnoticed, for instance, through space and time. Dreams, it seems, are actuated not by reason, but by desire, not by the head, but by the heart; yet at the same time what ingenious things my reason has at times accomplished in a dream! Again, things happen to reason in dreams which are quite incomprehensible. My brother, for instance, died five years ago. I see him in dreams at times; he takes part in my affairs, we are greatly interested, at the same time, through the entire duration of the dream, I fully know and remember that he is dead and buried. How is it then that I do not marvel at that he, though dead, is nevertheless here, near me, and busies himself with me? Why does my reason fully admit all this?"

Contributed by AARON J. ROSANOFF, M.D.,  
King's Park, N. Y.

*Serpent as Phallic Symbol.*—While the serpent is frequently utilized as the phallic symbol by the unconscious, such association is rarely found in consciousness. But I have recently noted the excellent literary use made of it in George Moore's novelet *John Norton* found in his volume entitled *Celibates*. Here in the deliria and dreams of the heroine, Kitty Hare, the snake is very prominently featured as the phallic symbol. This is just one example of the intimate psychoanalytic insight of George Moore. I hope to complete soon a study consisting of a psychoanalytic survey of his complete works.

A friend recently sent me the following quaint little poem found in an old volume of Thomas Moore. It may be of some interest to the psychoanalyst in this connection.

#### THE SNAKE.

1801

My love and I, the other day,  
Within a myrtle arbour lay,  
When near us from a rosy bed,  
A little Snake put forth its head.

"See," said the maid, with laughing eyes—  
"Yonder the fatal emblem lies!  
Who could expect such hidden harm  
Beneath the rose's velvet charm?"

Never did mortal thought occur  
In more unlucky hour than this;  
For Oh! I just was leading her  
To talk of love and think of bliss.

I rose to kill the snake, but she  
In pity pray'd, it might not be.

"No," said the girl—and many a spark  
Flash'd from her eyelid, as she said it—  
"Under the rose, or in the dark,  
One might, perhaps, have cause to dread it;  
But when its wicked eyes appear,  
And when we know for what they wink so,  
One must be very simple, dear,  
To let it sting one—don't you think so."

From Thomas Moore's Poems.  
Epistle VII.

To Thomas Hume, Esq., M.D.  
From The City of Washington.

During the course of a recent psychoanalysis, I found the following series of incidents preceding an attack of telegrapher's cramp. I was not consulted for the relief of this condition as it constituted a bit of ancient history in the case. This man remembered clearly a vivid dream he had had during his adolescent years. He dreamed the phallus had been amputated. It was several minutes after waking before he could convince himself that this had not taken place. Some years later, after an abdominal operation, when he came out from under the anesthetic he thought that his right hand had been amputated, and insisted to the nurse that this was the case. She even held his hand before his face and attempted to convince him that this was not so but it was several hours before he could convince himself.

Some months following the above incident, while working as a telegrapher he had this dream which was so vivid that he remembered it clearly for a number of years: He thought that a small dog had bitten or scratched a hole clear through the palm of his right hand. He awoke with a marked feeling of anxiety just in time to throw the switch that was necessary to let a passenger train into the block. It was true that the ball of the switch-lever that was grasped fitted the palm of the hand in the place where the dream injury was located. But the psychoanalyst would demand a deeper interpretation than this since a line of association can be readily traced from this dream to the telegrapher's cramp which followed it shortly and back to the earlier fancies and their antecedent thoughts on the habit of masturbation.

RALPH REED,  
180 East McMillan St.,  
Cincinnati.

*Orestes and the Eumenides.*—As you go from Megalopolis to Mes-

sene, you will come in about seven stades to a temple of some goddesses on the left of the high road. They call both goddesses and place Maniæ, which is I fancy a title of the Eumenides, for they say Orestes was driven mad here after the murder of his mother. And not far from the temple is a small mound, with a stone finger upon it, the mound is called Finger's tomb, because here they say Orestes in his madness gnawed off one of his fingers. And there is another place contiguous called Ace, because there Orestes was healed of his madness: there too is a temple to the Eumenides. These goddesses, they say, when they wanted to drive Orestes mad, appeared black to him, and when he had gnawed off his finger then they appeared white, and this sight made him sane, and he turned away their wrath by offering to them expiations, and he sacrificed to these white goddesses; they usually sacrifice to them and the Graces together. And near the place Ace is a temple called Shearing-place, because Orestes cut off his hair inside it. And the Antiquarians of the Peloponnese say that this pursuit of Orestes by the Furies of his mother Clytæmnestra happened prior to the trial before the Areopagus.—*Pausanias' Description of Greece*, Bk. VIII, Chapter XXXIV.

Contributed by PROF. THOMAS D. ELIOT,  
Northwestern University,  
Evanston, Ill.

## BOOK REVIEWS

THE WORLD'S ILLUSION. By Jacob Wassermann. Published by Harcourt, Brace & Co., New York.

The two volumes of "The World's Illusion" by Jacob Wassermann offer us such a huge chunk of life's pudding that everyone can put in a thumb and pluck out whatever kind of a plum best pleases his personal palate. One of the largest and most juicy of these plums is the psychiatric, even psychoanalytic, confection that spices the dish. The book begins as if it were going to be another version of "The Affairs of Anatole" or such like foolishness, and indeed such "*affairs*" run through it, but illuminated by a purpose that the Viennese Schnitzler, M.D. though he is, never dreamt of in his philosophy; and it ends with a legend of redemption through pain and grief, a mystic tale of "The Victorious and Perfect." It is to seek this that the hero Christian, the beautiful and wealthy and high-placed youth, sells all that he has, but instead of giving it to the poor, returns it to the family fortune from which it came and gives only himself to the poor. This, however, proves to be a great gift, for Christian, it develops, is a sort of natural psychoanalyst. He goes about doing good in that way, and produces soul-shaking results just by persistently questioning people about themselves. With a dispassionate passion he holds up the mirror to the human nature about him, which quails before its own image. A generally inarticulate person, though eloquent enough when the author can see no other way out of it, Christian prods and prods and prods with his courteous and penetrating questions, and succeeds in drawing to the surface much of the most remote and forgotten past of those he has set out to understand. "Don't be afraid," he says to the boy Michael, "tell me everything. I shall understand, or, at all events, I shall do my best to understand." So Michael relieves himself of the secrets that were destroying him. Among those whom he leads on to the confession that is good for the soul is Karen, the degraded prostitute that Christian takes up as a protégée, and who finds herself telling him piecemeal the whole sordid story of her life from the time she was first tripped up at thirteen by her vicious step-father. After a séance of this "talking cure" she comments, "It's crazy—me talking to you this way—so familiar and all." A prostitute objecting to being "familiar"! This is an admirable bit of insight. But just the same she keeps on talking, and develops for her interlocutor a suitable "transference," the only pure affection of her life; a redemptive passion.

Among the case histories presented in this book it is hard to choose the most interesting—there are the Scripture-mouthing neurotic Voss, the degenerate psychopath Heinrich, and the moron Heinzen. Voss

is first discovered in a "shut-in" state, sitting indoors all day and gloomily gazing out of the window at nothing. One wonders later whether it might not have been better for him and the world if he had been left to the deterioration that threatened his mind. But he is stirred into renewed vitality through taking his turn in the confessional, and he accounts sufficiently for his adult abnormality by the psychic shocks of a childhood passed with a brutal wife-beating father and a dishonored mother. His later conflicts between sensuality and religiosity, even though two phases of the same affliction, are terrible to witness. His sadistic trend exhibits itself in the brutal abuse of the boys he tutors and even of their mother, who avenges herself by getting him dishonorably discharged by secreting among his possessions a valuable piece of her jewelry. This she later sends him by post, and he, in the clutches of this love-hate relation, throws it into the well—a rather improvident gesture for an extremely impecunious young man, who likes to live by sponging on his intimates. The race prejudice against Jews which Voss rationalizes as of religious origin leads him to seduce a Jewish girl and then cast her aside after his purpose was served. It is perhaps natural that such a temperament should be drawn to the profession of medicine, but a bit disconcerting that "what attracted him inordinately was psychiatry." It is to be hoped that before beginning to practice this specialty he gained some insight into his own case. However, this leads to a fine passage by the author on psychiatry: "In it mystery was heaped on mystery. Unexplored and undiscovered countries stretched out there—great epidemics of the soul, illnesses of the sexes, deep-rooted maladies of whole nations, a ghostly chase between heaven and earth, new proofs of psychical bonds that stretch from millenium to millenium as well as from man to man, the discovery of whose nature would make the whole structure of science totter."

Christian also is a medical student at the University of Berlin, but unfortunately abandoned the idea of practising medicine because he found after an experience with a poor mother who tried to press a two-mark piece into his hand after he had attended her child, that it was impossible for him to take money for his services. It's a pity that somebody didn't mention to him that members of the medical profession have been known to give their services to the poor without remuneration and without a loss of professional prestige. How Christian expects to live without earning any money is not divulged by the author, who leaves unsatisfied our curiosity regarding his own obvious money-complex.

Even more remarkable than the analysis of Voss is that of the villian Heinrich, who commits a crime of the most abhorrent bestiality. Christian, after suffering so deeply from the atrocious murder of the rare and exquisite Ruth as to have aged twenty years, patiently pursues

the criminal for the purpose of discovering how a human mind could conceive and take satisfaction in such hideousness. Christian drags it all out, though at one time his voice "was hoarse and passionate and naked" and again he "moaned in his supreme pain as he heard this." At the climax of the analytic progress Heinrich's final breakdown before Christian is thus described: "He (Christian) saw and understood. At last! At last! A trembling hand moved forward to meet his own. He took it; it had no life. He had never yet so deeply grasped it all—the body, the spirit, time, eternity. The hand had no warmth: it was the hand of the deed, the hand of crime, the hand of guilt. But when he touched it, for the first time, it began to live and grow warm; a glow streamed into it—glow of the mirror, of service, of insight, of renewal. It was that touch, that touch alone. . . . Saved and freed from himself by that touch, the murderer cast his guilt upon the man who judged and did not condemn him. He was free. And Christian was likewise free." Heinrich's freedom one understands to be so complete as to cause him to take upon himself the public blame for the murder which he had cleverly transferred to the moron Heinzen.

The many characters who refuse to gaze at themselves in Christian's mirror go down to destruction in their sins—Eva the Magnificent, the world-shaking dancer and courtesan, the rich and miserly Judith who has a mania for collecting objects of art and neglecting her husband, Crammon, the reincarnation of the "Anatole" type. Eva indeed, the heroine of the first volume, as Ruth is of the second, gains the whole world and loses her own soul about as completely as that fate was ever realized.

The character of Christian is unique. Here is a Redeemer who passionately participates in the suffering he relieves—and a redeemer of others who is at the same time engaged in redeeming himself, a physician trying to cure himself while curing his patients—an example that might well be studied by some of the regular practitioners in the more humdrum fields of Christian's specialty. Christian took up the study of medicine because he valued science "as a means to an end," a way of "getting closer to people," of seeing them "without pretense and falseness. . . . But his urge was toward deeper and ever deeper abysses of life. He was never satisfied. He wanted to steep himself in humanity. There were always new horrors behind the old, other torment beyond any he had seen; and unless he could absorb all that into himself, he had no peace. Later he hoped to find still other ways. He was only practising upon sick bodies; later he would sink himself into sick souls. But it was only when he had unveiled something secret and hidden that his heart felt free and light." Christian gives perhaps his clearest account of what he is after in his last talk with his mother: "You see, mother, the world as I gradually got to know it, the



institutions of men, harbours a wrong that is very great and that is inaccessible to our ordinary thinking. I cannot tell you exactly in what this great wrong consists. No man can tell us yet, neither the happy man nor the wretched, neither the learned nor the unlettered one. But it exists, and it meets you at every turn. It does no good to reflect about it. But like the swimmer who strips before he leaps, one must dive to the very bottom of life to find the root and origin of that great wrong. And one can be seized by a yearning for that search, which sweeps away all other interests and ambitions, and masters one utterly. . . . That wrong does not consist in the mere contrast between poor and rich, between arbitrary licence on the one hand and enforced endurance on the other. No, no. Look we've all grown up with the view that crime meets its expiation, guilt its punishment, that every human deed bears its reward within itself, and that, in a word, a justice rules which compensates, orders, avenges, if not before our eyes, then in some higher region. But that is not true. I believe in no such justice; it does not exist. Nor is it possible that such a justice exists in the universe, for if it did, the lives men lead could not be as they are. And if this superhuman justice of which men speak and on which they rely does not exist, then the source of that great wrong that is in the world must be within the life of man itself, and we must find that source and know its nature. But you cannot find it by observing life from without; you must be within it, within it to the lowest depths. That is it, mother, that is it. Perhaps you understand now."

This might serve as some sort of a definition of what the psychoanalyst is about. This idea of understanding and curing the ills of humanity by a process of passionately sympathetic, but at the same time unprejudiced and open-minded, analysis of individuals is worthy of study, and indeed much of this book can best be appreciated and enjoyed by those who have some insight into the psychoanalytic interpretation of human conduct.

MARY VIDA CLARK.

NEW YORK.

**DANGEROUS AGES.** By Rose Macaulay. Boni and Liveright, New York, 1921.

The age of introspection, all ages, wherever there is possibility of growth are chosen for the theme of this tale. The ramifications of a family are truthfully, perhaps a little idealistically, outlined. The feminine side receives the most attention. There is the ultimate ancestor of four generations, at eighty-three, complacently getting enjoyment out of life while it lasts. Her daughter, Mrs. Hilary, at sixty-three is fretting away her time and family's patience because she cannot grow up, stand on her own feet in adult extroverted fashion. There are her daughters,

Neville, forty-three, Pamela, thirty-nine, and Nan, thirty-three, all brilliant, working and adjusting to life, but all vaguely anxious lest they too reach the mother's age in wrangling and discontent. Neville is married and has two children, one a daughter, Gerda, twenty years old, just about to take her plunge into adulthood. There are sons, brothers and husbands too, but they figure only incidentally, fine whole-souled beings, padded out with virtues, all more or less alike.

Many "family complex" situations are hinted at. Mrs. Hilary's deceased husband was too good to her, did everything for her. Mentally she is still the child he married. Neville studied medicine in her youth at the side of an adored brother. Gerda with her young stubbornness rationalized as principles is won over to the marriage ceremony only when her brother sees no inconsistency in it. The fact that *her* principles are at stake is the ground on which she takes her stand, as one of the narcissists in the book. The daredevil, exhibitionistic rivalry between herself and her aunt, Nan, for the love of the same man, mirrors again infantile states which appear everywhere in the story.

In their aging and fear of aging these women all have far more material to work with than their mother, Mrs. Hilary. They are creative in various ways, Neville has family and interest in medicine, Pamela organizing work, Nan writing. They need only the will to face reality. Instinctively they are doing this in work, groping in a useful fashion after the meaning of life and seeking adjustment to it. The parasite, however, lives in fantasy, and in spite of brave psychoanalytic ineptitude, continues to live in fantasy.

Blithely the authoress baits her psychoanalytic dogs with the only sure criteria for failure—an old woman, and an ignorant one. The menace of the non-medical analyst would seem to be as great in England as it is here. The whole analytic question is handled in the book with a levity that is surprising until we come to the close, and Pamela's outlook on life offered apparently as solution of the problem. Pamela, unmarried, without prospect of marriage it would seem, has formed a homosexual attachment for a woman coworker. Rooted in adolescence with intricately constructed unconscious defenses, she can always be the perfect lady, never at a loss, because she wills to be content, automatically rejecting every inconvenient or true thought. Her work is constructive, but not creative. The others are all working towards a goal. But Pamela we fear, should her armor of polite indifference ever be penetrated, would arrive at the dangerous age in a pathological condition. Self has the strongest claim upon her still in spite of her good works. There is more hope for self-centered little Gerda because of her youth, but at root they are alike. Pamela's closing words: "I certainly don't see what all the fuss is about" mark her perhaps for the keen balanced woman the authoress would have her. But we feel that

it is an unconscious pose. A little real analysis would not come amiss in the lives of any of these characters.

SYLVIA STRAGNELL.

THE PSYCHOANALYTIC STUDY OF THE FAMILY. By J. C. Flügel. Published by The International Psycho-Analytical Press, London, 1921. Pp. 259. Price 10s 6d.

The author of this excellent work very modestly sets forth no claim for originality, and in the sense in which he means it this is probably true. The work is really a compilation and an orderly arrangement of the findings of the psychoanalytic school on the subject in question. The author, however, is responsible for the collection of the material, for its arrangement and for its presentation, to say nothing of the appreciation of the desirability of this work, all of which are distinctly personal contributions and original in the proper sense of that term. He has done his work well and presented the reader with a gradual unfolding of his subject in a style at once clear and interesting. The reviewer believes that it would be decidedly a worth while effort at this time to correlate the work of the psychoanalytic school with reference to other subjects and present them in a similar way.

Briefly the book attempts to set forth the primitive emotions in their relation to the family, the origin of conflict in the family situation, the relation of the family to the life task of the individual and to the growth of the individual personality. It discusses in detail the abnormalities and varieties of development as they relate both to love and hate, and to the dependence aspects of the situation. There is an interesting chapter on ideas of birth and pre-natal life, and one on the psychology of initiation and initiation rites. From this point the author goes on to the discussion of the development of parent substitutes, the family influences in the development of the love life, the social environment and religion, the attitude of parents to children, and the origin and development of the family tendencies, including the hate and love aspects and the repression of love. He concludes with two chapters on ethical and practical applications of the love and hate aspects and of the dependence aspects.

From the above summary of the contents it can be seen that the author undertakes to trace the movement, so to speak, of the primitive emotions through the ever increasingly complex family situation as that includes not only the immediate blood kin, but the substitutes that are developed along the path of the evolution of the individual as his love and hate and dependence tendencies secure ever more satisfactory objects of attachment.

The book is an excellent discussion of what might briefly be termed the Oedipus complex in all of its detailed ramifications and should

serve as a satisfactory answer to the critics of psychoanalysis who think that all of the multitudinous facts of the neuroses are explained very easily by referring them to the single fact of infantile parent attachment, as if the criticism were launched against organic chemistry that it reduced all of its situations to expressions of the quadrivalency of carbon. The detail with which the author follows the emotional tendencies of the individual shows how what relatively speaking appears to be a simple situation in the infant becomes increasingly more complex, and how the Oedipus situation with respect to the tendencies in question really becomes the measuring rod of the emotional life of the individual.

Distributed throughout the presentation of the subject the author from time to time refers to mooted points, calls attention to hiatuses in our knowledge, and makes interesting suggestions as to the possibilities of further interpretations. The book is a distinct addition to psycho-analytic literature.

WHITE.

JUVENILE DELINQUENCY. By Henry H. Goddard. Published by Dodd, Mead & Company. New York, 1921. Pp. 120.

This little book seems to be a combination of a popular discussion of the problems of juvenile delinquency and an account of the work of the Ohio Bureau of Juvenile Research, of which the author was for two years the director. It is a little difficult in reading the book to know just what audience the Doctor is talking to, but the reviewer would suppose that it was a popular presentation, which, however, as such, contains some defects. For example, in speaking of association tests, for one who knew nothing about the subject his reference to them would be quite unintelligible. In the way of criticism also one notices a number of statements which strike one as being rather carelessly put. His faith in the endocrine therapy seems to be greater than is warranted, but it falls in line with the fashion of the day in therapy. When he speaks also of there being no possibility of hereditary types of psychopathy because "biologically of course there could not be such a thing because we are dealing with function and not with structure," the reviewer feels that the author is a little astray in his thinking.

The general note of the book, however, is extremely useful. The plea for the exceptional child is well made, as is also the plea for the recognition of the possible delinquent before he has committed a series of offenses which forces attention through the courts. The present-day methods of dealing with these problems are wasteful to the last degree and the whole argument of the book is directed toward correcting these methods by an early recognition of anti-social material and its proper segregation. This is in line with the best thought upon the

subject and it is the work which the Ohio Board, under Doctor Goddard's directorship, endeavored to accomplish.

The work as a whole is the pronouncement of a man well qualified to speak upon the subject of juvenile delinquency and should be of value to workers in this field. It is certain that new solutions are gradually evolving from the old problems along the lines that are herein indicated and from this point of view the book is to be highly recommended.

WHITE.

**AN OUTLINE OF ABNORMAL PSYCHOLOGY.** By James Winfred Bridges, Assistant Professor of Psychology, University of Toronto. Second Edition. Published by R. G. Adams & Co., Columbus, Ohio, 1921.

This book represents an effort to steer between the Scylla on one hand of a ponderous work on psychopathology and on the other hand the Charybdis of a scanty and insufficient outline of the subject. Works of the latter type are not informative enough to be of much use to the student, while the former daunt him by their sheer bulk. Dr. Bridges' book is an outline, but it is more. In it he has tried, on the whole with success, to list and classify all the deviations from normal in the psychic sphere, accompanying each with some attempt at definition and explanation. These latter must necessarily be somewhat dogmatic in method, but where varying conceptions of terms exist the author has pointed these out, and indicated the basic theories.

After covering the field of symptomatology, Dr. Bridges discusses the psychoses and psychoneuroses, mentioning briefly the accepted and the most recent theories concerning them. It is in this part of the work that the need for supplementing the outline itself with fuller discussions and with clinical material is most keenly felt. Here, as elsewhere in the book, there is, however, a list of references at the end of each chapter. These were evidently chosen, not with any wish to be exhaustive, but with the idea of covering the entire field clearly and from more than one viewpoint.

It is easy to conceive of this book as being very useful, and the fact that the first edition was quickly exhausted, necessitating the preparation of this one, bears this out. It would be, for example, an ideal guide to use in the writing of a large text book on psychopathology, and could very well serve as a basis for a course of lectures. The present edition contains some new material on such subjects as the subconscious and abnormal religious manifestations. Blank pages are provided for annotations.

LIND.



PSYCHOLOGY OF PHANTASY. By Constance Long. Published by Moffat, Yard and Co., New York, 1921. P. 216.

Dr. Long has given us a book of peculiar interest for American readers. While the book is a collection of essays and papers which have been read at various places and is therefore not a consistent unfolding of her subject, still the minor repetitions that inevitably occur do not seriously detract from its consecutive reading. The main point of interest is that the Doctor is an adherent of the Zurich School and in her various papers sets forth, better than in any other publication in English, so far as the reviewer knows, the tenets of that school and wherein it differs in its teachings from those of Freud. These differences cover more particularly Jung's concept of the unconscious, his insistence upon the prospective character of dreams and his idea of the meaning of the incest complex and of the goal of psychoanalysis. These ideas are set forth here and there in various of the essays and are supported by numerous quotations from Jung's writings. There is also a brief account of Jung's concept of the four principal types of character: the introverted and the extroverted, about which he wrote some years ago and the more recently elaborated intuitional and sensory types. Jung's concept of the collective unconscious, the creative aspects of the unconscious and its myth-making and religion-creating characteristics are referred to. While some of his differences with Freud are radical it would appear that others of them are not necessarily such great departures as to be unassimilable. The book is to be recommended to all those who desire to acquaint themselves with the particular conceptions elaborated and projected by Jung and his followers.

WHITE.

THE EUGENIC PROSPECT: National and Racial. By C. W. Saleeby, M.D. Published by Dodd, Mead and Company, New York, 1921. P. 239.

This book consists of some thirty-four chapters, each one of which is a complete essay in itself. There is no logical unfolding of a thesis throughout the book. The chapters are, however, written in a vigorous, entertaining style, and are the result of wide experience and keen observation. They cover such subjects, "Youth and the Race," "The Vote and the Race," "After War Moral and its Treatment," "Racial Diseases," "The Coal-Smoke Curse," "Infection," "The A, B, C of Diet," "Our Shameful Teeth," etc.

The author is a decided Americanophile and believes that we have made much more progress in this country in dealing with many dysgenic factors than they have in England. In fact one gathers the impression from his book that he looks with grave apprehension upon the future of England unless very vigorous means are taken in the near future to revivify the race. The falling off of the birth rate among the better



classes, the prevalence of venereal disease, alcoholism and tuberculosis, and of the deficiency diseases due to malnutrition are making serious inroads into the national health assets.

The various chapters of the book are each clean-cut statements of the problems involved and a call to arms to all those interested in national health.

WHITE.

**EXCEPTIONAL CHILDREN AND PUBLIC SCHOOL POLICY.** Including a Mental Survey of the New Haven Elementary Schools. By Arnold Gesell, Ph.D., M.D., Professor of Child Hygiene, Director of University Psycho-Clinic, Yale University. Published by Yale University Press, New Haven, 1921.

This little pamphlet embodies the results of a survey of 24,000 school children. Especial regard was given to the so-called exceptional child, who has always been a problem in public school systems. When he is superior in his attainments, he has managed to adjust himself even though his potentialities have not been fully developed, but when he is inferior, he has too often dropped out of school altogether at an early age and later on in life formed one of the army of psychopaths, criminals, hoboes, and other anti-social types. Dr. Gesell has made a number of excellent suggestions, many of which are naturally purely local in their application. He proposes a State law which, whatever its possible flaws, is an intelligent and praise-worthy effort to establish a broad, constructive legislative policy for that neglected group, the feeble-minded.

LIND.

**SELF-DEVELOPMENT, A Handbook for the Ambitious.** By H. Addington Bruce. Published by Funk & Wagnalls Company, New York and London, 1921. 332 p. Price, \$1.50 net.

This is perhaps the best of Mr. Bruce's books. The subject matter unfolds itself without effort on the part of the reader, which means that although it is all presented in the simplest way that that simplicity has been attained by infinite pains. Mr. Bruce perhaps says nothing new and he does not claim to have said anything new, but he has thought over the problems of living in all their various aspects as they come into relation with modern circumstances and conditions. He has chosen his examples from the circumstances of life as they arise in the days of the average man and he has chosen them well. There is a maximum of such examples sprinkled with well chosen quotations and all presented in a way to captivate the attention. It is good advice attractively presented.

WHITE.

CONCEPT OF REPRESSION. By Girindrashekhar Bose. Published by G. Bose, 14 Parsi Bagan, Calcutta, India. 1921. 223 pp. Rs. 10/ net.

The reviewer received with great interest this little book from far-away Calcutta and notes with interest and some degree of envy that in the medical school of the University the writer is lecturer on psychoanalysis and abnormal psychology. It is a source of satisfaction to note the spread of the psychoanalytic concepts about the world, and to realize that they are attracting the attention of thoughtful medical men everywhere.

This little book is a clear and concise statement of the author's views on the subject of repression. It is replete with diagrams illustrating how he thinks of the forces involved and their relations to one another. There are some interesting references to practices which are found in India and the final chapter on the psychology of smell is full of interesting suggestions.

WHITE.

PRACTICAL PSYCHOLOGY AND PSYCHIATRY. By C. B. Burr, M.D. Published by F. A. Davis Company, Philadelphia, 1921. Pp. 269. Price \$2.00 net.

This little book is now in its fifth edition since its original publication in 1898. During that period it has been gradually enlarged and become progressively more ambitious, until in the present edition it sets forth to be a practical psychology and psychiatry for use in training schools for attendants and nurses and in medical classes, and as a ready reference for the practitioner. The classification which has been followed is that of the National Committee for Mental Hygiene, but the case material which has been introduced as illustrative is the material of the author presented in his own particular way so that the book presents all of the unique characteristics of individual authorship rather than those of a digest and compilation of existing literature. It is well and interestingly written and cannot fail to serve its purpose well. We predict further new editions and speed it on its way with our best wishes.

WHITE.

PSYCHOLOGY: A STUDY OF MENTAL LIFE. By Robert S. Woodworth, Ph.D. Henry Holt and Co., New York, 1921. Pp. 580.

A work on psychology essentially constructed for teaching purposes with exercises at the end of each chapter and a few carefully selected references. It is a book written by one of the progressive members of the older school of academic and physiological psychologists and therefore shows material modification in its various parts, depending upon the extent to which the newer knowledge of the nervous system and the

researches in psychopathology have forced their influence. Professor Woodworth's antagonism to psychoanalysis is well known. He summarizes it in the book. His work is undoubtedly a useful presentation of the subject for the class room.

WHITE.

AMERICAN RED CROSS WORK AMONG THE FRENCH PEOPLE. By Fisher Ames, Jr. Published by the Macmillan Co., New York, 1921.

This little volume gives a survey of the activities of the Red Cross in France. These began when the Red Cross Commission reached France on June 13, 1917, and continued until after the Armistice. In a book of this size naturally only a descriptive summary could be attempted; but the author has summarized the subject very well, so that the reader gets some idea at least of the stupendous problems of the Red Cross and its beneficent activities.

LIND.

SEX FOR PARENTS AND TEACHERS. By William Leland Stowell, M.D. New York, The Macmillan Co., 1921.

A book prepared for the use of parents and teachers. It gives a very good account of the reproductive forces in plants and animals and humans, with many good illustrations, on the theory that parents and teachers must themselves have a reasonably clear idea of this subject in order to be prepared to meet the queries of the children. It is full in these particulars but very brief in discussing the ways and the difficulties of using this knowledge in face of the actual situations.

WHITE.

OUTLINE OF ABNORMAL PSYCHOLOGY. By James Winfred Bridges, Second Edition, Revised, Published by R. G. Adams & Co., Columbus, Ohio, 1921. Pp. 226.

The first edition of this work was reviewed in THE PSYCHOANALYTIC REVIEW for April, 1920. The second edition maintains the same form and arrangement as the first, but has been materially enlarged, practically 100 pages of new matter having been added. The book contains a great deal of useful information in tabloid form but lacks the interest of a coherent presentation, being practically a series of definitions and concrete statements. The second edition is a decided improvement upon the first.

WHITE.

**NOTICE.**—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

## Directory of American Psychological Periodicals

- American Journal of Psychology**—Ithaca, N. Y.: Morrill Hall.  
Subscription \$6.50. 600 pages annually. Edited by E. B. Titchener.  
Quarterly. General and experimental psychology. Founded 1887.
- Pedagogical Seminary**—Worcester, Mass.: 950 Main Street.  
Subscription \$5. 400 pages annually. Edited by G. Stanley Hall.  
Quarterly. Pedagogy and educational psychology. Founded 1891.
- Psychological Review**—Princeton, N. J.: Psychological Review Company.  
Subscription \$4.25. 480 pages annually.  
Bi-monthly. General. Founded 1894. Edited by Howard C. Warren.
- Psychological Bulletin**—Princeton, N. J.: Psychological Review Company.  
Subscription \$5. 720 pages annually. Psychological literature.  
Monthly. Founded 1904. Edited by Shepherd I. Franz.
- Psychological Monographs**—Princeton, N. J.: Psychological Review Company  
Subscription \$5.50 per vol. 500 pp. Founded 1895. Ed. by James R. Angell.  
Published without fixed dates, each issue one or more researches.
- Psychological Index**—Princeton, N. J.: Psychological Review Company.  
Subscription \$1.50. 200 pp. Founded 1895. Edited by Madison Bentley.  
An annual bibliography of psychological literature.
- Journal of Philosophy**—New York; Sub-Station 84.  
Subscription \$4. 728 pages per volume. Founded 1904.  
Bi-weekly. Edited by F. J. E. Woodbridge and Wendell T. Bush.
- Archives of Psychology**—Sub-station 84, N. Y.: Archives of Psychology.  
Subscription \$5. 600 pp. ann. Founded 1906. Ed. by R. S. Woodworth.  
Published without fixed dates, each number a single experimental study.
- Journal of Abnormal Psychology and Social Psychology**—Boston: Richard G. Badger.  
Subscription \$5. 480 pages annually. Edited by Norton Prince.  
Bi-monthly. Founded 1906. Abnormal and social psychology.
- Psychological Clinic**—Philadelphia: Psychological Clinic Press.  
Subscription \$2.50. 288 pages. Ed. by Lightner Witmer. Founded 1907.  
Without fixed dates (9 numbers). Orthogenics, psychology, hygiene.
- Training School Bulletin**—Vineland, N. J.: The Training School.  
Subscription \$1. 160 pp. ann. Ed. by E. R. Johnstone. Founded 1904.  
Monthly (10 numbers). Psychology and training of defectives.
- Journal of Educational Psychology**—Baltimore: Warwick & York.  
Subscription \$4. 540 pages annually. Founded 1910.  
Monthly (9 numbers). Managing Editor, Harold O. Rugg.  
(Educational Psychology Monographs  
Published separately at varying prices. Same publishers.)
- The Behavior Monographs**—Cambridge, Mass.: Emerson Hall.  
Subscription \$5. 450 pages per volume. Edited by John B. Watson.  
Published without fixed dates, each number a single research.
- Psychoanalytic Review**—Washington, D. C.: 3617 10th St., N. W.  
Subscription \$6. 500 pages annually. Psychoanalysis.  
Quarterly. Founded 1913. Ed. by W. A. White and S. E. Jelliffe.
- Journal of Experimental Psychology**—Princeton, N. J.  
Psychological Review Company. 480 pages annually. Experimental.  
Subscription \$4.25. Founded 1916. Bi-monthly. Ed. by John B. Watson.
- Journal of Applied Psychology**—Worcester, Mass.: Florence Chandler.  
Subscription \$4. 400 pages annually. Founded 1917.  
Quarterly. Edited by James P. Porter and William F. Book.
- Journal of Comparative Psychology**—Baltimore; Williams & Wilkins Co.  
Subscription \$5. 500 pages (approximately) per volume.  
Bi-monthly. Edited by Knight Dunlap and R. M. Yerkes. Founded 1921.